YAHWEH'S CHOSEN SERVANTS

AN ISLĀMIC ECCLESIASTICAL HISTORY

Abū al-'Abbās al-Pākistānī al-Athārī

Yahweh's Chosen Servants

By Abū al-‘Abbās al-Pākistānī al-Atharī

بسم الله الرحمن الرحيم

Preliminary Notes

Dictionaries are accessed via www.biblehub.com and on it one can access Strong's Numbers. All other dictionaries are linked with Strong's Numbers and accessed via this website unless otherwise noted. We were also greatly inspired by the books "Jesus: Man, Messenger, Messiah" and "Abraham Fulfilled" so we recommend that you read those books as well. This does not mean that we necessarily support the authors as individuals unrestrictedly, but that we support the message of their works and the subsequent results.

I ask Allāh that He makes my intentions for writing this book to be solely out of my jealousy for Him and His glorious religion in order to utterly humiliate the disbelievers and destroy their falsehood, as He says (in meaning): *"Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish"* [Al-Isrāʾ 17:81], and that He makes this effort successful in that, āmīn.

For a brief synopsis of my theological views: I am a Salafī, Atharī, Wahhābī, as some mockingly say, whatever name you wish, but these labels make my associations clear. I consider sects like the Ashʿarīyyah and Shīʿah to be heretics. I take from figures like Shaykh ul-Islām Ibn Taymīyyah (رحمه الله), Shaykh ul-Islām Muḥammad ibn ʿAbdul Wahhāb (رحمه الله), al-Imām ʿAbdul ʿAzīz bin Bāz (رحمه الله), Shaykh Ṣāliḥ al-Fawzān (حفظه الله), and Shaykh Rabīʿ bin Hādī al-Madkhalī (حفظه الله).

I do not claim to an Islāmic scholar or anything of the sort, but I am merely writing out of the limited knowledge I do have and in a bid to do a service to the Ummah.

Virtually all translations of the Arabic were done by me, aside from a few sections, as well as some of the Hebrew and Greek according to my relevant knowledge of both languages.

Some important terms to keep in mind:

- Trinity- The Christian belief that there are three divine persons that share one essence, or one being, nature, or substance. They are all 100% God, so they are not parts, but they are still distinct in the sense that they are not each other. They are cosubstantial and coequal. They are God the Father, God the Son, and God the Holy Spirit. They are all different hypostates, or expressions, of the same divine nature
- Homoousion- Greek term used at the council of Nicea (325 CE) to denote that Jesus and the Father were of the same divine substance
- Logos- Also called "The Word" is the Christian belief in Christ's pre-existent divine form before he took on a body
- Incarnation- The Christian belief that that the divine Word and God the Son took on a human body in the form of Jesus of Nazareth
- Council of Nicea- Took place in 325 CE and was a gathering of many Christian bishops hosted by Roman emperor Constantine the Great to decide on what the Christian creed should be. They ruled that Jesus and God the Father were of the same divine substance, "light from light, True God from True God," in the words of the very creed. Sometimes you will hear it called the Nicene Creed or the Niceno-Constantinopolitan Creed

- Monophysites- Christians who believe that Christ only has one nature, and that there is a mix between his human and divine nature
- Chalcedonians- Taken from the name of the council of Chalcedon, which is not affirmed by all Christians, which stated that Christ had two natures that are completely separate yet united via a hypostatic union within the person of Christ, a true human nature and a true divine nature
- Old Testament- Christian term for the books of the Hebrew Bible that are considered sacred also by Jews, but Christians believe that they were abrogated
- Torah- Can be used to mean all of Old Testament, but generally it refers to the Pentateuch, or the Five Books of Moses, which are, in order, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- New Testament- Christian term for the set of books that make up the "new covenant" that was formed by the sacrifice of Christ on the Cross which abrogated the Law of Moses in the Old Testament
- Gospel- From Greek meaning "good news" and in Christianity there are four Gospels which all detail the life of Jesus. The earliest was Mark, then Matthew, then Luke, then John. The first three are called the "Synoptic" Gospels since they deal with virtually the exact same events and narratives just with different wordings.
- Acts- Short for "Acts of the Apostles" which is the book after the four Gospels and it deals with the history of Christianity after the ascension of Jesus from a Christian lens like the travels of Paul, disputes among the believers regarding the Law, and the general spread of Christianity

- Pauline Epistles- Refers to the Epistles written by Paul of Tarsus, who was a Greek Jew that laid the foundations for modern Christianity, which come after the book of Acts. His epistles deal with how to practice Christianity like the specific rites and beliefs of Christians. There are also the Apostolic Epistles that come afterwards, but Paul occupies the most shelf space in the New Testament and is central to understanding Christianity
- Church Fathers- Theologians of early Christianity who proved pivotal in shaping the Christian creed
- Modalism- Christian heresy which states that the different persons of the Trinity are not distinct persons, but rather merely different "modes" of the same being
- Subordinationism- Christian heresy which states that any person of the Trinity, most commonly the Son and Holy Spirit, is/are inferior to another, most commonly the Father
- Polytheism- In a Christian context, polytheism, or tritheism, is a heresy which treats the different persons as three different gods rather than three persons who share the same nature
- Nestorianism- Christological heresy which states, eponymously named after its founder, Nestorius, which states that there were two sons, the human Jesus who was the son of God, and the divine son of God. So both of them were the son of God and were Jesus, but the human Jesus was not the God, so there were two different sons. Christians nowadays believe that both the human Jesus and the Word were the same person, and that the Word became human. Nestorians believe that the Word did not become human, but that it was a different person from the

human Jesus, who was not divine, but was still, purely in namesake, the son of God and Jesus

Table of Contents

- Introduction ……10
- **Part I: The Promised Messiah** …….....13
- The Blessed Virgin ……14
    - *The Birth of Jesus* ……...16
- The Herald from the Wilderness …….....21
    - *Birth of John the Baptist* …….21
    - *Life and Characteristics of John the Baptist* …….....23
- The Messiah ……....27
    - *Miracles of his Life and Ministry* ……....27
    - *Jesus' True Teachings* …….....36
    - *Crucifixion or Crucifiction?* ……....84
- **Part II: The Apostolic Age** …….119
- The Messianic Congregation …….....120
    - *James the Just* ……120
    - *The Rest of the Congregation* …….....124
- Paul the Apostate ……...127
    - *Twisting Scripture* ……..127

- *Messenger from Satan* ……...136

- The Parting of Ways …….....143

- *Contrasting Creeds* ……...143

- *The Council of Jerusalem* …….....146

- *Disputes about the Cross* …….....150

- *The Prophecy of Matthew 22* ……163

- **Part III: The Post-Apostolic Age** ……....170

- Testimonies from the Apostolic Fathers ...…….....171

- *The Apostolic Fathers* ……..……171

- *The Church in Alexandria* …….……...181

- *The Church in Jerusalem* …….……....183

- Other Forgotten Sects …….……186

- *Gnostic Sects* …….……..186

- *Jewish Christian Sects* …….……....189

- *Pseudo-Clementines* ……....201

- **Part IV: The Triumph** ……..208

- The Son of Man ……...209

- *Revisiting the Prophecy of Matthew 22* …….....209

- *The Arabian Prophet* …….....213

- *The Prophet Like Moses* …….226

- *The Kingdom of God* ……....241

- *The Status of the Bible* …….258

- Heirs of the Nazarenes …….260

- Where are Yahweh's Followers? ……..292
    - *Before Christ* …….292
    - *Up to Nicea* ……....298
- Conclusion …...……328
- Appendices ……...332

Introduction

A common polemic that Christians use against Muslims is that Muḥammad ﷺ and Jesus ﷺ cannot share the same religion, since Muḥammad ﷺ worshiped Allāh whilst Jesus ﷺ worshiped Yahweh. The name 'Yahweh' in itself is a consensus of modern Biblical scholars

over the mysterious tetragrammaton, four letters (Yod, He, Waw, He) that are used to represent the name of God within the Hebrew Bible. There are also many other alternative spellings like 'Jehovah' (which should really be pronounced Yehovah since there is no J sound in Hebrew) or simply shortened to 'Yah.' Many a time it is abbreviated to just a He and Waw, like in the name Joshua (Yehoshua) or Elijah (Eliyahu), the former meaning "Yahweh is Salvation" and the latter "My god is Yahweh." In both cases, the name Yahweh is abbreviated as a He and Waw. It is also a consensus among Biblical scholars that the name Yahweh means something along the lines of "He is" or "I am," denoting God's very being and existence.[1] In fact one of the names of Allāh is "Hū" or "Hūwa" both being made up of a Haa' and Waaw, the same exact Hebrew letters that are used to abbreviate Yahweh.[2] It also means "He is" or "He," just like the scholarly definition. As Allāh says (in meaning)[3]: *"Allāh, there is no god worthy of worship except Hū (He), the Ever-Living, the Self-Sustaining,"* [Al-Baqarah 2:255] or as Allāh, glorified be He, states: *"And Hūwa (He is) the One and Only true God worthy of worship in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you commit."* [Al-Anʿām 6:3]

This is even proposed to be "Al-Ism ul-Aʿẓam" or Allāh's greatest name. The great scholar Ibn Ḥajr al-ʿAsqalānī gives a list of 14 possible names that could be Allāh's greatest name, and one of them is "Hū."[4]

In fact, it is well known that Jesus spoke Aramaic and not Hebrew, and the word for the one true God in Aramaic is in fact not "Yahweh" but "AlLoh" or "AlLah" which is the cognate of the word in Arabic, depending on the Eastern or Western dialects of Aramaic. This is in fact

---

[1] "Yahweh" by Mark, Joshua J. see https://www.worldhistory.org/Yahweh/

[2] Both "Hū" and "Hūwa" are the exact same word, just pronounced differently depending upon sentence structure

[3] We add this because Allāh spoke the Qurʾān truly, in Arabic, and His speech is uncreated. He did not speak it in English, rather this is an interpretation of the meaning in English, and there is no such thing as a perfect translation.

[4] Fatḥ al-Bārī by Ibn Ḥajr al-ʿAsqalānī, Volume XI, Page 226

the name of God in the Peshitta[5]. In fact Arab Christians even call their God "Allāh", and they use similar expressions to Muslims like "Mā shāʾ Allāh" or "Al-Ḥamdu lillāh" or similar to it. To illustrate, in the corresponding appendix there is a diagram of the Trinity within Arabic, made by Arab Christians. "Al-Āb" is the Father, "Al-Ibn" is the Son, and "Ar-Rūḥ al-Qudus" is the Holy Spirit. All three of them are "Allāh" or the one true God, just as they are in the Niceno-Constantinopolitan creed.[6]

Christians will also say the same about Abraham, or Moses, that they worshiped Yahweh and not Allāh. Abraham did not even speak Hebrew, since Hebrew was the language of the children of Jacob, and Moses spoke PaleoHebrew which has a different orthography and several linguistic differences with modern Hebrew, so it is unlikely he called God 'Yahweh.' So the notion that Allāh is somehow a uniquely Muslim divinity is a common misconception that western Christians have. In fact the name Allāh is derived from the word "al-Ilāh" which means "the God" and the word "Ilāh" is a cognate with the Hebrew word "El" and we see in Exodus that God says that the prophets before Moses called him "El" and not "Yahweh": *"God said to Moses: 'I am Yahweh. I appeared to Abraham, to Isaac, and to Jacob as God Almighty (El) but by My name Yahweh I did not make Myself fully known to them.'"* [Exodus 6:2-3]

In this book we plan to discover the reality of the message of Allāh's chosen servant, Jesus ﷺ, and also the history of his followers from his time up until the raising of Muḥammad ﷺ to refute the Christian accusation that Paul of Tarsus instantly corrupted the message of Jesus ﷺ after his ascension after Jesus had spent his whole life preaching Islām. Since we do not have any writings aside from Pauline Christians, and very sparse ones from other sects, we will examine the theological debates that Pauline Christians were engaged in so that we may

[5] Aramaic version of the New Testament
[6] See Appendix A.

discover the history of Jesus's ﷺ followers. We will also deal with the history of Pauline Christianity, talking about the corruption of the Bible, how none of the Church fathers believed in the Trinity until after the council of Nicea. We will also touch on other topics like the logical problems associated with the Christian creed, among much more. We hope that this work finds the Muslim well and that he may benefit from it, and that the author is rewarded for his work, āmīn.

PART I: THE PROMISED MESSIAH

Chapter 1: The Blessed Virgin

Ibn ʿAsākir mentioned that Maryam (Mary) was the daughter of ʿImrān (Joachim), who was the son of Mātān, who was the son of Al-Yuʿāzir, who was the son of Al-Yūd, who was the son of Ajban, who was the son of Ṣādūq, who was the son of ʿĪyāzūr, who was the son of Al-Yāqīm, who was the son of Aybūd, who was the son of Zarbāʾīl, who was the son of Shālitān, who was the son of Yuḥanīyyā, who was the son of Barastīyā, who was the son of Āmūn, who was the son of Mīshā, who was the son of Ḥizqīl (Ezekiel), who was the son of Ajāz, who was the son of Yūthām, who was the son of ʿAzariyyā, who was the son of Būrām, who was the son of Būsāfāṭ, who was the son of Asā, who was the son of Abīyā, who was the son of Rakhīʿam, who was the son of Sulaymān (Solomon), who was the son of Dāwūd (David). The historian Muḥammad ibn Isḥāq mentioned a different lineage, but there is no dispute that she was from the seed of David. He also said that her mother was Ḥannah (Hannah/Anne), who was the daughter of Fāqūd, who was the son of Qabīl. She was from amongst the women renowned for their worship. The prophet of her time was Zacharaiah. [7]

Allāh the Most High said (in meaning): *"Indeed Allāh has chosen the family of Adam, and Noah, and the family of Abraham, and the family of Joachim over all of the creation [of their times]. Offspring, one of the other, and Allāh is All-hearing, All-knowing. [Remember] when the wife of Joachim said: 'O my Lord! I have vowed to You what is in my womb to be dedicated to your services (free from all worldly work; to serve your Place of worship), so accept this offering from me. Verily you are the All-Hearing, the All-Knowing.' Then when she (The wife of Joachim) gave birth to her (Mary) she said: 'O my Lord! I have given birth to a female child,' - and Allāh knew what she brought forth, - 'And the male is not like the female, and I have named her Mary, and I seek refuge with You for her and for her offspring from Satan, the outcast. So her Lord accepted her with goodly acceptance.' He made her grow in a good manner and put her under*

[7] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume II, Page 418

the care of Zachariah. Every time he entered in her Miḥrāb (private place of prayer) to visit her, he found her supplied with sustenance. He said: 'O Mary! From where have you got this?' She said: 'This is from Allāh.' Verily Allāh provides sustenance to whom He wills, without limit." [Āl ʿImrān 3:33-37]

Al-Bukhārī reported that it is narrated from Saʿīd ibn Al-Musayyib, from Abū Hurairah, that the Prophet ﷺ said that: *"No child is born except that Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son."* [Ṣaḥīḥ al-Bukhārī 4548]

Mary's Father had died before she was born and her mother died giving birth to her, so a lottery was cast to see who would get to take care of Mary, and that responsibility fell to the prophet of the time Zachariah.[8]

Mary was under the sponsorship of Zachariah, and this was for her benefit so that she could learn from his tremendous knowledge and righteous conduct. Zachariah had chosen a specific spot for her in Masjid al-Aqṣā (the temple) for her private place of prayer.[9] He was also likely the husband of her maternal aunt, and Al-Bukhārī reported from Mālik ibn Ṣaʿṣaʿah that the Prophet ﷺ said that *"I saw John and Jesus, who are maternal cousins"* [Ṣaḥīḥ al-Bukhārī 3430]. It is reported from many of the Tābiʿīn (the successors of the Companions) like Mujāhid, ʿIkrimah, Saʿīd ibn Jubayr, Ibrāhīm An-Nakhaʿī, Qatādah, and others that when he would enter upon Mary's private place of prayer, he would miraculously find with her summer fruits during the winter and winter fruits during the summer.[10]

---

[8] Tārīkh ar-Rusul wal-Mulūk by Aṭ-Ṭabarī, Volume I, Page 58
[9] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume II, Page 438
[10] Tafsīr Al-Qurʾān al-ʿAẓeem by Ibn Kathīr for Sūrah Āl ʿImrān, Verse 37

The Prophet ﷺ also said, on the authority of Abū Mūsā al-Ashʿarī: *"Many men have reached perfection but none among the women reached perfection except Mary, the daughter of ʿImrān, and Āsīyā, the wife of Pharaoh,"* [Ṣaḥīḥ al-Bukhārī 5418].

Nobody from her time was of a similar stature in worship. She would only leave her private place of prayer if she was menstruating, or if she had a very urgent and necessary need. It was for this reason that Allāh the Most High said that she was: *"from the Qānitīn (obedient to Allāh)."* [At-Taḥrim 66:12] What is most interesting is that the word is not in the feminine form, showing she was from the most obedient among men and women.[11] Mary would also experience miracles, like the aforementioned miracle with the fruits, but also appearances of angels.[12]

Birth of Jesus

Allāh the Most High said (in meaning): *"And [remember] when the angels said: 'O Mary, verily Allāh has chosen you, purified you (from polytheism and disbelief), and chose you above the women of all creation (of her lifetime). O Mary! Submit yourself with obedience to your Lord and prostrate yourself, and bow down along with those who bow down.' This is part of the news of the unseen (i.e. the news of the past nations which you have not had knowledge of) which We reveal to you [O Muḥammad ﷺ]. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Mary; nor were you with them when they disputed. [Remember] when the angels said: 'O Mary! Verily Allāh gives you the glad*

[11] This is because in Arabic the masculine form of a word can be used to refer to a masculine group of objects or a mixed group of masculine and feminine objects. This also occurs in other languages like Spanish, Latin, Italian, etc.. If Mary was from the most obedient of women, then the feminine form would have been used, but since it was the masculine form that was used, it shows that she was from the most obedient of people during that time.
[12] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume 2, Page 437-438

tidings of a word[13] *from Him, his name will be the Messiah, Jesus, the son of Mary, held in honor in this world and in the hereafter, and will be one of those who are near to Allāh. He will speak to the people in the cradle and in manhood, and he will be one of the righteous.' She said: 'O my Lord! How shall I have a son when no man has touched me?' He said (through the angels): 'So (it will be) for Allāh creates what He wills. When He has decreed something, He only says to it "Be!"- and it is. And He (Allāh) will teach him (Jesus) the Scripture and al-Ḥikmah (speech of the prophets, wisdom) and the Torah and the Gospel. And will make him a Messenger to the Children of Israel (saying:) 'I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I will heal him who was born blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely therein is a sign for you, if you believe. And I have come confirming that which was before me of the Torah, and to make lawful to you part of what was forbidden to you, and I have come with a proof from your Lord. So fear Allāh and obey me. Truly! Allāh is my lord and your Lord, so worship him [alone.] That is the straight path." [Āl ʿImrān 3:42-51]*

One day, Mary went outside for one of her necessary needs, and then Allāh sent to her the Holy Spirit[14], as Allāh the Most High says (in meaning): *"And mention in the Book Mary, when*

---

[13] The meaning of "word" is clarified later as the word "Be" and this is also shown in verse 59 of the same Surah where Allāh the Most High says: *"Verily, the likeness of Jesus before Allāh is like the likeness of Adam. He created him (Adam) from dust, and then [He] said to him: 'Be!' and he was."* This does not mean that Jesus existed before time because Allāh speaks whenever he wishes, and He, glorious and exalted is He, said Be after He had not said it. This also does not mean he is uncreated since Jesus is called the word of God since that one singular word was the command which Allāh ushered to cause the conception of Mary, as Adam also had the very same example, so it is a form of honoring, not saying that Jesus was the speech of Allāh, but rather a direct result of it, because it is illogical that an attribute can leave an entity and then become its own entity, which is the Christian position. If the reality were what the Christians claim, then Adam would have to be an uncreated entity as well. This honoring is because both were created without fathers, and as a direct result of the command of Allāh, unlike most men who are created through the means of their parents, by the command of Allāh. The Christian argument here is one that is not only scripturally incorrect, but also logically, philosophically, and metaphysically incoherent such that only a lunatic would find any form of credibility to it.

[14] In Islām the Holy Spirit is the angel Jibrīl (Gabriel).

she withdrew in seclusion from her family to a place facing east. She placed a screen to screen herself from them; then we sent to her our Spirit (angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'By Allāh! I seek refuge with the Most Merciful from you, if you do fear Allāh.' [Gabriel] said: 'I am only a messenger from your Lord, to announce you the gift of a righteous son.' She asked: 'How can I have a son, when no man has touched me, nor am I unchaste?' He said: "So [it will be], your Lord said "That is easy for Me: and We wish to appoint him as a sign from mankind and a mercy from Us, and it is a matter already decreed."' So she conceived him, and she withdrew him to a far place (Bethlehem valley, about 4-6 miles from Jerusalem). And the pains from childbirth drove her to the trunk of a date-palm. She said: 'Would I had died before this, and been forgotten and out of sight!' Then [Gabriel] called onto her from below her (i.e. the bottom of the valley- see Tafsīr Ibn Kathīr), saying: 'Grieve not: your Lord has provided a water stream under you. And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink and be glad. And if you see any human being say: "Verily! I have vowed a fast unto the Most Merciful so I shall not speak to any human being this day."' Then she brought him (the baby) to her people, carrying him. They said: 'O Mary! Indeed you have brought a mighty (i.e. mighty in its horridness) thing. O sister of Aaron![15] Your father was not a man who used to commit adultery, nor was your mother an unchaste woman.' Then she pointed to him. They said: 'How can we talk to the one who is a child in the cradle?' He said: 'Verily I am a slave of Allāh, He has given me the scripture and made me a prophet, and he has made me blessed wheresoever I be, and has enjoined upon me prayer, and Zakāh (alms-tax), as long as I live. And dutiful to my mother, and

[15] Ibn Kathīr said: *"Qatādah mentioned, also other than him, that they (the Jews) used to greatly increase in naming [their children] Aaron"* and this is because the Jews would name their children after righteous people and prophets, see Qaṣaṣ al-Anbīyāʾ Page 702. The same way in the Bible, Mary's husband's name is Joseph. Mary's brother, Aaron, was known for his righteousness, which is why the people referred to her as that, as why would she commit adultery (according to them) when her brother was such a righteous person? May Allāh curse the Jews for their horrid and baseless slander.

made me not arrogant, unblest. And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!" [Maryam 19:16-33]

She conceived via the permission of Allāh, via Gabriel blowing into her sleeve,[16] as Allāh the Most High says (in meaning): *"And Mary the daughter of Joachim who guarded her chastity. And We breathed into [the sleeve of her shirt or her garment] through our Spirit (Gabriel), and she testified to the truth of the words of her Lord, and [also believed in] His Scriptures, and she was of the Qānitīn (obedient to Allāh)."* [At-Taḥrīm 66:12]

While she was pregnant, it was mentioned by some from the Tabiʿīn like Wahb ibn Munabbih, who said that whilst she was pregnant, a man named Yūsuf ibn Yaʿqūb an-Najjār (Joseph, the son of Jacob, the carpenter), who was from amongst the great worshippers of the Children of Israel saw she was pregnant. He was her cousin, the son of her maternal aunt. He was shocked since he knew Mary for her righteousness and piety, but she was not married at this time. He approached her and asked: "O Mary, is there a tree which grows without a seed?" She said: "Yes. The one which Allāh created for the first time." Then he asked: "So can there be a child without a male? She said: "Yes. Verily Allāh created Adam without a male or female." He said: "So inform me of your news." She said: "Verily Allāh gave me glad tidings "of a word from Him, '*his name will be the Messiah, Jesus, the son of Mary, held in honor in this world and in the hereafter, and will be one of those who are near to Allāh. He will speak to the people in the cradle and in manhood, and he will be one of the righteous.'"* [Āl ʿImrān 3:45][17]

It is not mentioned in any Islāmic sources whether or not Mary married later in life or had any children later on besides Jesus.

---

[16] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume II, Page 440-441
[17] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 697

So in summary, we know that Mary was amongst the most righteous women to ever grace this earth. She would receive miracles and visions of angels. The first time was in Jerusalem, where she saw many angels giving her glad tidings of a son without a father and how she was chosen by Allāh. For one of her necessary needs, she went out to a place to the east, where she encountered the angel Gabriel, which frightened her. He reassured her of the same message that the angels had given previously in Jerusalem, and blew into her sleeve to make her conceive. She retreated to the Bethlehem valley whilst she was pregnant, and suffered great pains, but Allāh accommodated her. When she returned back to Jerusalem with her child, the people who recognized her accused her of adultery, but she already knew that her baby was going to speak, and the miraculous speech of the babe Jesus was a miracle by which Allāh freed her from the horrible accusations against her.

Chapter 2: The Herald from the Wilderness

The birth of John the Baptist

Yaḥyā (John) was the son of Zakarīyyā (Zachariah), and Zakarīyyā was married to Ashīyyā‘ (Elizabeth), who was the sister of Maryam (Mary). There have been many different genealogies for Zakarīyyā, but Ibn ‘Asākir mentions in his book “At-Tārīkh” that he was called Zakarīyyā the son of Dān, or the son of Ḥannā, or the son of Adan. And it continues that Adan was the son of Muslim, the son of Ṣadūq, the son of Maḥmān, the son of Dāwūd, the son of Sulaymān, the son of Muslim, the son of Ṣidqīyyah, the son of Barḥīyyah, the son of Mulqāṭīyyah, the son of Nāḥūr, the son of Salūm, the son of Bahfānīyyā, the son of Ḥāsh, the son of Annī, the son of Khath‘am, the son of Sulaymān (Solomon), the son of Dāwūd (David).[18]

Allāh the Most High said (in meaning): *“[This is] a mention of the mercy of your Lord to his servant Zachariah. When he called out to his Lord a call in secret. He said: ‘My Lord! Indeed my bones have grown feeble, and gray hair has spread on my head, and I have never been unblest in my invocation to You, o my Lord! And verily I fear [for the faith] of my relatives after me, and my wife is barren. So give me from yourself and heir. Who will inherit [prophethood] from me and from the house of Jacob. And make him, my Lord, one with whom You are well-pleased.’ [The angels conveyed:] ‘O Zachariah! Verily We give you the glad tidings of a son, whose name will be John. We have given that name to none before him.’ He said: ‘My Lord! How can I have a son when my wife is barren, and I have reached the extreme old age?’ [One of the angels] replied: ‘So [it will be]. Your Lord says: “It is easy for Me, just as I created you before, when you were nothing!”’ Zachariah said: ‘My Lord! Appoint for me a sign.’ He responded: ‘Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.’ Then he came out to his people from his Miḥrāb (private place of prayer) and*

[18] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume II, Page 395

he told them by signs to glorify Allāh's praises in the morning and in the afternoon. [It was said to his son:] 'O John! Hold fast to the scripture.' And we gave him wisdom while yet a child. And [made him] sympathetic to men as a mercy (or a grant) from Us, and pure from sins, and he was righteous, and dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh). And peace be upon him the day he was born, and the day he will die, and the day he will be raised up to life (again)!" [Maryam 19:2-15]

Allāh the Most High also said (in meaning): *"So her (Mary) Lord accepted her with goodly acceptance. He made her grow in a good manner and put under the care of Zachariah. Every time he entered the Miḥrāb (private place for prayer) to [visit] her, he found her supplied with sustenance. He said: 'O Mary! From where have you got this?' She said: 'This is from Allāh.' Verily Allāh provides sustenance to whom He wills without limit. At that time Zachariah invoked his Lord, saying: 'O my Lord! Grant me from You a good offspring. You are indeed the all-hearing of invocation.' Then the angels called him while he was standing in prayer in the Miḥrāb (private place for prayer) [saying:] 'Verily Allāh gives you glad tidings of John, confirming (believing in) the word from Allāh (Jesus), noble, chaste, a prophet, from among the righteous.' He said: 'O my Lord! Make a sign for me.' Allāh said [through the angel]: 'Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising him again and again), and glorify him in the afternoon and morning.'"* [Āl 'Imrān 3:37-41]

Allāh the Most High also said (in meaning): *"And [remember] Zachariah, when he cried to his Lord: 'O my Lord! Leave me not childless, though you are the best of inheritors.' So we answered his call, and we bestowed upon him John, and cured (i.e. made to bear a child) his wife*

(Elizabeth) for him. Verily they used to hasten to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." [Al-Anbīyā' 21:89-90]

So Zachariah would call upon Allāh on multiple occasions for a son and heir, until one day, when he was praying in his private place of prayer, the angels called him that he would have a son, which was astonishing for him, but Allāh is powerful over all things.

Life and Characteristics of John the Baptist

It is reported that John, as a child, had a group of children come up to him and asked him to play, to which he replied "We were not created for and play," showing his wisdom that he gained from a young age, as Allāh the Most High mentioned.[19]

An interesting encounter that John the Baptist had was narrated by al-Ḥasan, who said that: *"Verily John and Jesus both met, then Jesus said to him: 'Seek forgiveness for me [for] you are better than me' then the other said to him: 'Seek forgiveness for me [for] you are better than me' then Jesus said to him 'You have wished peace upon me, and may Allāh's peace be upon you"*[20]

Khaythamah said: *"Jesus and John were two sons of a maternal aunt (i.e. they were related by this maternal aunt as cousins) and Jesus used to wear wool and John used to wear fur and neither of them had dinar, dirham, a male slave, a female slave, nor a home they would return to [regularly],"*[21]

And Imām At-Tirmidhī said that Al-Ḥārith al-Ash'arī reported that the Prophet ﷺ said: *"Verily Allāh has ordered John the son of Zachariah with five words to abide by and to command*

[19] Qaṣaṣ al-Anbīyā' by Ibn Kathīr, Page 668
[20] Ibid, page 669
[21] Ibid, page 671

the Children of Israel to abide by, but he was slow in doing so, so Jesus said to him: 'You have certainly been commanded with five words to abide by and to command the Children of Israel with them, so either you will convey them or I will convey them.' So he [John] said: 'O my brother, indeed I fear if you were to proceed me then the earth would swallow me or I would be punished. So John gathered the children of Israel in Jerusalem until the Masjid (temple) was filled, and they sat down on the balconies, then he said: 'Indeed Allāh has commanded me with five words to abide by and I command you to abide by them. The first of them is to worship Allāh, not associating anything with Him [in worship], for verily the parable of that is the parable of one who buys a slave with his own gold or silver, then he says to him: 'This is my home and this is my business so take care of it and give me the profits.' So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allāh commands you to perform the prayer, and when you perform the prayer then do not turn away, for Allāh is facing the face of His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a sachet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allāh than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: 'I can ransom myself from you with a little or a lot' so he ransoms himself from them. And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Satan except by the remembrance of Allāh.'" [Jāmi'At-Tirmidhī 2863] A similar report was made by Imām Aḥmad in his Musnad.

And it has been mentioned that John would often isolate himself from the people, going to the countryside and eating from the leaves of trees and drinking from rivers, living a very ascetic and humble lifestyle. And ʿAbdullāh Ibn Mubārak said that Wahīb Ibn al-Ward said that Zachariah was missing his son for three days, so he left for the countryside, where he found John had dug a grave for himself and was crying in it. Zachariah said: "My son, I have been looking for you for three days, and you are standing in a grave which you dug, weeping?" So John said: "O my father, did you not inform me that between paradise and hellfire is a span that will not be covered except by the tears of weepers?" So Zachariah said to him: "Weep my son" and then they both began to weep.[22] And Ibn ʿAsākir narrated that his parents one day went out to look for him, and they found him by the river Jordan and when they found him they began to weep heavily due to what he was practicing of worship and fear of Allāh. It is also mentioned that he used to cry a lot due to his fear of Allāh, and that this was apparent from his cheeks.[23]

Zachariah was killed by the Jews, as reported from Wahb Ibn Munabbih.[24] It is mentioned that Jesus and John both met each other at the river Jordan when Jesus was 30 years of age, and John was born 6 months before Jesus.[25] It is also said that Jesus sent John along with 12 of the disciples to teach the people, and they taught people about how specific marriages with relatives were prohibited by the law.[26] There are many disagreements over John's death but the most agreed upon is that the ruler at the time, Herod Antipas, wanted to marry his niece, which was not allowed by the law. So he asked John to allow the marriage, but John refused. Herod Antipas then had John jailed, before having him decapitated.[27]

---

[22] Ibid, Page 674
[23] Ibid
[24] Al-Bidāyah wan-Nihāyah by Ibn Kathīr, Volume II, Page 406
[25] Tārīkh ar-Rusul wal-Mulūk by Aṭ-Ṭabarī, Volume I, Page 585
[26] Ibid Volume I, Page 586
[27] For more read Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr pp. 675-678

Chapter 3: The Messiah

The Miracles of his Life & Ministry

The birth of Christ has already been mentioned, and how he spoke as a baby to declare the innocence of his mother. ʿĪsā (Jesus) was called Al-Masīḥ (the Messiah) which is an Arabic word not borrowed from other languages.[28] According to Shaykh Rabīʿ al-Madkhalī, this is derived from the word "siyāḥah" (tourism) because Jesus would never remain in one place for too long, and would constantly migrate throughout the south western Levant, preaching and teaching.[29] Aṭ-Ṭabarī says he is called the Masīḥ because Allāh purified (masaḥa) him from sins, he was anointed (musiḥa) with blessings, and when he would wipe over (masaḥa) the sick they would be healed.[30]

Wahb Ibn Munnabih said that Jesus was born in Egypt after Mary and Joseph the son of Jacob the carpenter went there on a donkey, but this is almost universally rejected.[31] Whilst it is possible that Jesus went to Egypt as a child, it is established by near consensus of both the Muslims and the Christians that he was born in Bethlehem. It is also reported from him that he said:

"Verily when Jesus reached 13 years Allāh commanded him to return from Egypt to Aelia [Capitolina][32] [...] So Joseph came upon him (i.e. approached him), the son of the maternal uncle of his mother, and carried them both onto a donkey until they reached Aelia [Capitolina] and he resided there until Allāh revealed to him the Gospel, taught him the Torah, gave him [the ability] to give life to the dead, curing the leper, and knowledge of the unseen of what [the people] would eat in their houses,"[33]

Wahb Ibn Munnabih also mentioned that:

---

[28] Unlike some words like the names of the prophets, etc. which are borrowed from other languages like Hebrew, the word "masīḥ" is a pure Arabic word in its origin, even though it has a cognate with the Hebrew word Messiah
[29] An Explanation of Imam Ahmad's Foundations of the Sunnah by Rabīʿ bin Hādī al-Madkhalī page 97
[30] Jāmiʿ al-Bayān ʿan Taʾwīl al-Qurʾān by aṭ-Ṭabarī, Volume V, Page 409 for Sūrah Āl ʿImrān Verse 45
[31] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 716
[32] Roman name for Jerusalem
[33] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 720

"[...] Iblīs (The original devil who rebelled against Allāh) himself revealed to them the matter of Jesus, so they found him on a rock with his mother and angels encircling him, and that a great star has appeared in the sky and that the king of Persia felt grieved by its appearance so he asked the soothsayers about it and they said: this is due to the birth of a grand person in the earth, and so he sent his messengers and with them gold, myrrh, and frankincense as a gift to Jesus, so when they reached Galilee[34], it's ruler (i.e the Roman backed governor, Herod Antipas) asked them for reason what they set forth, and they mentioned that (i.e. the sign of the star), and so he (Herod) asked about that time, and by then Jesus the son of Mary was born in [the land of] Jerusalem (i.e. Judea) and his matter (i.e. he himself) became famous due to him speaking in the cradle, so he (Herod) sent to him what was already with them (i.e. the messengers from Persia), and he sent with them those who knew [about] him to him (Jesus) to get closer to killing him when they (the messengers from Persia) withdrew, so when they (the messengers from Persia) reached Mary with the gifts and returned [to Persia] it was said to her: 'Indeed the Messengers of the governor of Galilee have come to kill your son.' So she carried him and went with him to Egypt, and she resided there until he reached 12 years old, and the Karāmāt (virtues, good qualities) and miracles became apparent in him from his youth. And it is mentioned from these [miracles] that when the merchant[35], whose house the messengers were sent, lost all of the wealth of his house and nobody would live in his house except the destitute, the weak, and the needy, so he did not lose anything from its loss (i.e. the wealth), and this became difficult for Mary and for the people and for the owner of the house, and her situation exhausted them (i.e. because some of them suspected that she was stealing), so when Jesus saw this he approached a

---

[34] The Arabic word here used is "Shām" but this word can refer to any place within the Levant including Syria, Palestine, Lebanon, Jordan, and parts of Egypt and Turkey, and translating it as Galilee makes sense given the context

[35] Word used is "Dahqān" which is a Persian word that was Arabized and means something along the lines of "trader," see Lisān ul-ʿArab by Ibn Manẓūr Volume V, Page 317

blind man and another who was paralyzed and asked the question who was in more need of healing. So he said to the blind person: carry this paralyzed person and lift him up. So he said: Verily I cannot do that. So he (Jesus) said: Certainly you can as you and he did when you both took this wealth from that [place] from the house. So when he said that, they clarified that he told the truth in what he said and came with the wealth, so Jesus became great in the eyes of the people when he was very small.

And from that is that the son of the merchant hosted a hospitable reception for the people due to the purity of his children, so when the people gathered and he fed them, then wanted to give them drink-meaning wine-as they used to during that time, he did not find anything in his jars, so it became difficult upon him, so when Jesus saw this from him he stood up and he was passing by these jars and his hands were passing over their openings, and he did not do this to any jar except that it became filled with the best of drinks[36], so this surprised the people greatly and they presented him and his mother with plentiful amounts of money, but they both did not accept it, and they both went straight back to Jerusalem."[37]

And ʻAbdullāh bin ʻUmar said:

"When Jesus the son of Mary was a boy he used to play with the children and he used to say to them: do you want me to tell you what your mother has prepared for you to eat? And he (the other boy) would say: Yes. And he (Jesus) would say: She prepared for you such-and-such. So the boy would leave them (the other kids) to his mother and say to her, feed me what you have prepared for me. And she would say: And what did I prepare for you? And he would say: such and such a meal. And she would say: who told you? And he would say: Jesus the son of Mary. So they (the Jews) said: by Allāh, if you leave the boys with the son of Mary he will corrupt them."[38]

---

[36] This likely does not mean wine, since two different words are used, rather something better than wine
[37] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 716-717
[38] Ibid, Page 719

It is said that the Gospel was revealed to Jesus when he was thirty years old, and he was raised up to the sky when he was thirty three.[39]

There are many different narrations about Satan meeting Jesus.[40] But among the most simple is what was said by Ṭāwūs: *"Satan came to Jesus the son of Mary one day, and he said: 'Do you not claim that you are truthful? So approach the abyss and throw yourself [down].' He said: 'Woe to you! For is it not said [in the Torah]: "O son of Adam! Do not ask me for the destruction of your own self for I do what I wish!"'?"*[41]

It is also narrated from Al-Ḥasan who said that *"One day Jesus was sleeping on a rock, he put it under his head and [felt] the sweetness of sleep until Satan passed by him and said: 'O Jesus, didn't you claim that you don't want anything from the pleasures of the world? So this stone is from the pleasures of the world.' [...] So Jesus stood up, grabbed the stone, and threw it at Satan and said: 'This is for you, as well as [the pleasures of] the worldly life!'"*[42]

Abū Ḥudhaifah reported from Kaʿb al-Aḥbar, Wahb ibn Munabbih, Ibn ʿAbbās, and Salmān al-Fārisī that:

"One day Jesus passed by a woman sitting besides a grave and she was crying, so he said to her: 'What is going on, o woman?' So she said: 'My daughter died, I have no other children besides her, and I made an oath to my Lord that I would not get up from this place of mine until I taste what she tasted of death or Allāh gives her life so that I can look at her.' So Jesus said to her: 'Do you consider that if we look at her, you will return?' She said: 'Yes." They said (meaning the narrators): So he (Jesus) prayed two units of prayer then came and sat beside the grave and called out: 'O so-and-so! Rise with the permission of Allāh, the Most Merciful,

---

[39] Ibid, Page 721

[40] These are renditions of the famous encounter between Jesus and Satan in Matthew 4. Even though these are narrated by the Tābiʿīn, we do not readily affirm nor deny, but it does increase the plausibility of these events having actually taken place.

[41] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 724

[42] Ibid, Page 738

and emerge,' [...] So the grave began to move and then he called out a second time, and the grave opened with the permission of Allāh, then he called out a third time and she emerged and she was lifting her head up from the dirt, so Jesus said to her: 'What slowed you down from me (i.e. the calls I made)?' So she said: 'When the first cry came to me Allāh made for me an angel and it mounted my created [body], then came the second cry, and it returned to my soul, then came the third cry and I feared it was the cry [i.e. the sound of horn] of the day of judgment, so my head became gray, and my eyebrows and eyelashes [also] from the fear of the day of judgment,' Then she turned to her mother and said: 'O beloved mother, what made you [decide] that I should taste the pain of death twice? O beloved mother, be patient, and take precaution for there is no need for me of this worldly life, O spirit of Allāh,[43] *O His word, ask my Lord that He brings me to the hereafter, and that He makes easy for me the pain of death." So he called upon her Lord, and He took her soul towards Him and the grave was closed upon her."*[44]

Abū Bakr Ibn Abī ad-Dunyā narrated that Bakr ibn ʿAbdillāh al-Muzanī said: *"The disciples lost their prophet Jesus, and it was said to them: 'He went to the sea [of Galilee].' So they went to search for him, and when they arrived at the sea, behold! He was coming, walking on the water, the wave lifting him and pulling him down again, and a garment was half on him, half attached, until he came to them. One of them said to him: 'Can I come into you, o prophet of Allāh?' He said: 'Yes,' and so he began to lift one leg and place the other and walk, while he was in the water, he said 'Save me, I am drowning o prophet of Allāh!' Jesus said to him: 'Take my hand, you of little faith; if you have a grain of faith to the Son of Man, you would have walked on the water.'"*[45]

---

[43] Imām al-Baghawī said: "A spirit (or soul, the word Rūḥ can mean both) like the rest of the spirits (or souls)" Tafsīr al-Baghawī Volume II, Page 314. Meaning, that Jesus is a soul like the rest of the souls, but Allāh specified him due to his virtue.
[44] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Pages 727-728
[45] Kitāb al-Yaqīn, part of Al-Mujmaʿah by Ibn Abī ad-Dunya Volume I, Pages 36-37

It is also narrated from Wahb Ibn Munnabih that Allāh the Most High said, condemning the rabbis of Israel: *"You learn the law, for purposes other than faith, and teach for purposes other than action, and sell the world for the action of the next, dressing for people in skins of sheep, hiding souls of wolves, rejecting the mote from your drink and swallowing mountains of forbidden (actions). You make the faith heavy like mountains for people, and do not designate for them the lifting of the little finger. You lengthen the prayers, whiten the clothes, catch the property of the orphan and the widow, and by My glory I have sworn that I will strike you with a tribulation in which the mind of every intelligent person will go astray."*[46]

As we discussed previously & was stated in the previously cited Qurʾān verses, Jesus spoke in the cradle as a baby, he knew what people were eating without seeing it, could raise the dead and heal the blind and the leper, made birds out of clay and breathed life into them, was the Messiah (or Christ in Greek), and was the last prophet for the children of Israel. As Allāh the Most High says (in meaning): *"[Remember] when All*āh *said: 'O Jesus son of Mary, remember My favor upon you and upon your mother, when I aided you with the Holy Spirit so that you spoke to the people in the cradle and in maturity; and when I taught you the Scripture, Al-Ḥikmah (wisdom, speech of the prophets), the Torah, and the Gospel; and when you made out of the clay a figure like that of a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you [when they resolved to kill you] as you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic." And when I revealed to the disciples to believe in Me and My messenger, they said: "We believe. And bear witness that we are Muslims (i.e. submitting to God)."'"* [Al-Māʾidah 5:110-111]

[46] Kitāb az-Zuhd war-Raqāʾiq by ʿAbdullāh ibn Mubārak Page 161

Allāh the Most High also said (in meaning): *"Then when Jesus came to know of their (the Jews) disbelief, he said: 'Who will be my helpers in Allāh's cause?' The disciples said: We are the helpers of Allāh's cause, we believe in Allāh and we bear witness that we are Muslims (i.e. submitting to him). Our Lord! We believe in what You have sent down, and we follow the messenger; so write us down among those who bear witness [to the truth.]'"* [Āl ʿImrān 3:51-33]

Another story mentioned about Jesus is when Allāh the Most High said (in meaning): *"[Remember] when the disciples said: 'O Jesus, son of Mary! Can your Lord send down to us a table spread [with food] from heaven?' He said: 'Fear Allāh if you are indeed believers.' They said: 'We wish to eat thereof and to satisfy our hearts [to be stronger in faith], and to know that you have indeed told us the truth and that we ourselves be its witnesses.' Jesus the son of Mary said: 'O Allāh, our Lord! Send us from the heaven a table spread with [with food] that there may be for us - for the first of us and the last of us - a festival and a sign from You; and provide us sustenance, for You are the best of sustainers.' Allāh said: 'I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among all the creation.'"* [Al-Māʾidah 5:112-115]

Allāh the Most High said regarding the crucifixion (in meaning): *"And because of their (Jews) disbelief and uttering against Mary grave false charge [of adultery]; and because of their saying [in boast]: 'We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allāh' but they did not kill him nor did they crucify him but it was made to appear to them, and those who differ therein are full of doubts. They have no [certain] knowledge, they follow nothing but conjecture. For surely; they killed him not: But Allāh raised him (with his body and soul) unto Himself. And Allāh is Ever All-Powerful, All-Wise."* [An-Nisāʾ 4:156-158]

Some Christians like to claim that Jesus died using the verse: *"And they (the Jews) plotted [to kill Jesus] and Allāh plotted as well, and Allāh is the best of those who plot. And [remember] when Allāh said: O Jesus! I will take you and raise to Myself and clear you [of the forged statement that Jesus is Allāh's son] of those who disbelieve, and I will make those who follow you superior [the ones who believe in monotheism] to those who disbelieve till the day of resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."* [Āl ʿImrān 3:5455] claiming that the word "mutawaffīka" means death, but the word tawaffā has five meanings, and can be used to mean taking something, as Allāh took Jesus up from this world, as Allāh says (in meaning): *"It is He who takes your souls by night [when you are asleep], and has knowledge of all that you have done by day, then He raises you [awake] up again that a term appointed (for your life period) be fulfilled, then [in the end] unto Him will be your return. Then He will inform you of that which you used to do."* [Al-Anʿām 6:60] And the word used here is yatawaffākum, showing that the word tawaffā can be used to show how Allāh seizes souls in the night but does not take their life.[47] And even if we suppose that the previous verse meant that Jesus died for the sake of argument, that doesn't mean he was killed in any sense, since Allāh categorically denies that in Sūrah an-Nisāʾ verse 157-158, but rather he would have died a natural death.

Ibn ʿAbbās said:

"When Allāh wanted to raise up Jesus to the sky, he emerged unto his companions and in his house were twelve men from the disciples, meaning he emerged unto them from the spring in the house (i.e. he had just taken a bath) and his head was dripping with water and he said: 'Verily there are amongst you some who will disbelieve in me twelve times after he believed in me,' then he said: 'Who will take on my resemblance and be killed in my place and will be with

[47] Lisān al-ʿArab by Ibn Manẓūr, Volume XII, Page 253 shows the different meanings of the root wafā

me in rank (i.e. paradise)?' So the youngest of them stood up and he (Jesus) said: 'Sit.' Then he asked them again and the youngest stood up and said: 'Me.' So Jesus said: 'You are that [one].' So his (Jesus') resemblance was imposed on him and Jesus was Allāh through a hole in the roof of the house towards the sky.

When the Jews came looking [for Jesus] they seized the resemblance and killed him then crucified him so some of the 12 men disbelieved in him (Jesus) after they had believed in him and they (the Christians) [eventually would] split into 3 [main] sects, so a group of them said: 'Allāh was among us for however long He willed then returned to the sky'. And these are the Yaʿqūbīyyah (Jacobites).[48] *And another sect said: 'The son of Allāh was among us for however long Allāh wished then He raised him up to Himself.' And these are the Nestorians. And another sect said: 'The slave of Allāh and His messenger was among us for however long He willed, then Allāh raised Him up to Himself.' And these are the Muslims. So the two disbelieving sects became powerful over the Muslim sect and killed [many of] them, and Islām remained eclipsed until Allāh raised up Muḥammad* ﷺ. [...] *And this is [the meaning] of Allāh's statement: 'So We aided those who believed against their adversaries and they became victorious.'* [Aṣ-Ṣaff 61:14]*"*[49]

Ibn Kathīr said this had an authentic chain to Ibn ʿAbbās upon the condition of Imām Muslim, and this is also related in Sunan an-Nisāʾī and by aṭ-Ṭabarī.

Some have taken the position that Judas Iscariot, the one who was crucified in the place of Jesus, had betrayed Jesus and that he was crucified as a punishment in place of Jesus, whilst

---

[48] In the Arab world the term "Jacobite" refers to miaphysites in general and comes from a man named Jacob Baradaeus, and he is considered a saint in the Oriental Orthodox Church, and he helped found the miaphysite Syriac Orthodox Church, who are called Jacobites after him. This position can also be applied to Chalcedonians since they both believe in this statement, but just disagree about the number of natures of Christ, not the actual position in it of itself.

[49] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Pages 746-747

others have said that it wasn't Judas but was instead one of the Jewish guards who were monitoring Jesus, planning to kill him, that were killed in his place.[50]

Isḥāq ibn Yasār said: *"And Jesus was begging Allāh to delay his appointed period [i.e. of death], meaning so that he could [further] convey the message and [further] complete the Daʿwah [the call to Islām] and to increase the number of people entering into the religion of Allāh [and] it is said: And there were 12 men from the disciples with him: Baṭras (Peter), Yaʿqūb (James) the son of Zabadā (Zebedee) and Yuḥannis (John) the brother of James, Andrāwus (Andrew), Filībs (Philip), Ibrathlamā (Bartholomew), Mattā (Matthew), Tūmās (Thomas), Yaʿqūb (James) the son of Ḥalqīyā (Alpheus), Tadāwus (Thaddeus or Jude), Fitātīyā (Arabic variant for "zealot" or Simon), and Yūdas Karyāyūṭā (Judas Iscariot), and this is the one the Jews mistook for Jesus."*[51]

There have been many, many more beautiful stories about Jesus and statements that have not been mentioned, but for the sake of brevity and time, we chose to only pick what we considered the most important ones.

Jesus' true teachings

When one encounters Jesus in the Bible, one sees that he refers to himself as the "Son of God" and "Son of Man" so how do Muslims deal with this? The first is that the Bible in itself is not an authentic source since there is no evidence it was written by eyewitnesses, but this will come later, and so the only source that we have that Christ called himself these things is the Bible itself. Secondly, the term "Son of God" in a Judaic sense, denotes someone of

[50] For more details see Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Pages 747-753
[51] Qaṣaṣ al-Anbīyāʾ by Ibn Kathīr Page 747

righteousness, or closeness to God, not an ontological Son of God. For instance in Genesis 6, angels are described as "Sons of God" and in the Lord's prayer, Christians refer to God as "Our Father in heaven," meaning in a sense that He is their Lord and Caretaker, not that he begat them or any ontological sense. In fact Matthew records that Jesus says: "*Blessed are the peacemakers, for they will be called 'Sons of God.'"* [Matthew 5:9] In fact as Muslims, we believe that the Jews could refer to Allāh as a father, but not in an ontological sense, and that this ruling was abrogated with the sending of Muḥammad ﷺ.[52] As Shaykh ul-Islām Ibn Taymīyyah says: *"We do not reject that he (Jesus) is the Messiah of God, nor do we reject that he is as you say in your language, the son of God, in the sense of His mercy and selection to him."*[53] This same view is mentioned by Ibn Kathīr who says: *"They (the Christians) explained this statement in an improper manner and altered its meaning. Some of the People of the Book (Jews & Christians) who later became Muslims refuted this false statement, saying: 'This statement only indicates honor and respect, as is common in their speech at that time.'"*[54]

In fact, this abrogation is present in the Bible as well. We ask the Christian, is it permissible to call Yahweh Baal? Of course not, since Baal was a false God worshiped by the Canaanites. But in Hosea we read: *"'In that day,' declares Yahweh, 'you will call me "my husband"; you will no longer call me "my master (Baal)"'"* [Hosea 2:16] Eliicott's Commentary for English Readers says: *"Baali. -The husband of the bride was frequently called her "lord" [...] But such a name, as applied to Jehovah, was henceforth to be strictly avoided, on account of its idolatrous associations."*[55] The Benson Commentary states: *"and therefore the name Baal,*

---

[52] In Islām, different prophets have different laws, but the same beliefs. For instance the people at the time of Joseph were allowed to prostrate as a sign of respect to other people, but this is not permissible now. It is also said by some scholars that before Moses it was permissible for a man to marry a woman as well as her sister, but that it was abrogated after that. The same with the phrase "Son of God" for righteous people, it was permissible for the Jews, but became impermissible after the sending of Muḥammad ﷺ.
[53] Al-Jawāb aṣ-Ṣaḥīḥ liman Baddala Dīn al-Masīḥ by Ibn Taymīyyah Volume III, Page 90
[54] Tafsīr al-Qurʾān al-ʿAẓīm by Ibn Kathīr for Sūrah al-Māʾidah 5:18
[55] Ellicott's Commentary for English Readers for Hosea 2:16

though capable of a good sense, as it signifies husband or lord, must be avoided by them, because it was also the name of false gods, lest by using it they should be led into idolatry."[56] Strong's Exhaustive Concordance says about the word Baali: *"From ba'al with pron. Suff.; my master, Baali, a symbolic name for Jehovah –Baali."*[57] The NAS Exhaustive Concordance defines it as: *"'My Baal,' a symbolic name for Yah."*[58] In fact, let's look at other places throughout the Bible to see how Baal was used as a name for Yahweh, before it was abrogated. For instance the name of the judge Gideon is Jeruba'al, or "The Lord (Baal) strives," Saul named his son Eshba'al, or "The Lord (Baal) is great," David named his one of his sons Beelidada, or "The Lord (Baal) knows," and one of those who fought alongside David is named Bealiah meaning, "The Lord (Baal) is Yah." So we see that Yahweh was explicitly referred to as Baal. Furthermore, God was not always referred to as Yahweh in the Bible, further illustrating the concept of abrogation, as we read: *"God said to Moses: 'I am Yahweh. I appeared to Abraham, to Isaac, and to Jacob as God Almighty (El) but by My name Yahweh I did not make Myself fully known to them.'"* [Exodus 6:2-3] To get out of this, the Christian would have to say that it was abrogated at the time of either prophet Elijah or Hosea because at the time of Elijah the Israelites started to worship the false gods of other Canaanite peoples like Baal, which in it of itself just means lord, so it became impermissible for a wife to refer to her husband as Baal and also to call Yahweh Baal. The same way, after the Christians fell into paganism, it became impermissible to call people sons of God or to call Allāh a father, even in a non ontological sense.

As for Jesus calling himself the "Son of Man", then there is no problem with this as a general phrase because Jesus was truly a son of man. Other prophets are referred to with similar

---

[56] Benson Commentary for Hosea 2:16
[57] See Strong's Exhaustive Concordance H1180
[58] Accessed via biblehub.com which links the NAS Exhaustive Concordance with Strong's Numbers, same reference as previous

titles like Ezekiel: *"The word of Yahweh came to me 'Son of Man, prophecy and say [...]"* [Ezekiel 30:1-2]. What Christians mean by this is that Jesus is the Son of Man of Daniel 7 who would destroy the four beasts, or four kingdoms, but this is incorrect, and will be clarified later. Jesus is the Son of Man, because the phrase "bar enosh" in Aramaic merely refers to a human being and he is truly the Son of Man, but not the specific Son of Man of Daniel 7.

The first thing that we have to establish is that Jesus did not preach Trinitarianism. This is because the Trinity is not outlined anywhere in the Bible, and whilst an average person could deduce that Jesus was a divine figure, it would be impossible to determine he was consubstantial with the father since he is nowhere defined as consubstantial with God and the divinity of the Holy Spirit is not outlined in any place. A common passage that we will see Christians use to show that the Son is consubstantial with the Father is the famous statement: *"In the beginning there was the Word, the Word was with God, the Word was God."* [John 1:1] What is strange is that this can be easily misinterpreted, since the definite article in Greek is missing in conjunction with the word "theos" which is not used to mean God in the second part passage where it says: *"The Word was God."* So it would really mean something along the lines of: *"In the beginning there was the Word, the Word was with God, the Word was a god."* rather than saying that the Word is the one God that is worthy of worship.[59] The famous Church writer Origen of Alexandria writes:

---

[59] In Greek: "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος." (transliteration: En archi in o Logos, kai o Logos in pros ton theon, kai theos in o Logos." The definite articles in Greek are o (ο), i (η), and to (το) for the masculine, feminine, and neuter genders respectively. There are also conjugations for these depending on the context. We see that the definite article "o" is used firstly before the first instance of Logos, making it mean "the Word," secondly before the second instance of Logos, again meaning "the Word," and it is thirdly used before the third iteration of Logos at the end, again making it mean "the Word." The definite article "ton" (τον) is a conjugation of "to" (το) and is used before the first iteration of theon, making it mean "The God" or "God." That is all four of the definite particles that are used within the sentence. When the second iteration of theos is used, there is no definite particle used, meaning it mean "a god" rather than "The God" or "God"

"*We next notice John's use of the article in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article, and in some he omits it. He adds the article to the Logos, but to the name of God he adds it sometimes only. He uses the article, when the name of God refers to the uncreated cause of all things, and omits it when the Logos is named God. Does the same difference which we observe between God with the article and God without it prevail also between the Logos with it and without it? We must enquire into this. As the God who is over all is God with the article not without it, so the Logos is the source of that reason (Logos) which dwells in every reasonable creature; the reason which is in each creature is not, like the former called par excellence The Logos. [...] The true God, then, is 'The God.' (or 'The Very God' i.e. that the Word is not the true God that is uncreated)"*[60]

He notes that John is very familiar with the "niceties" or the fine aspects of the Greek tongue and that he is very careful and deliberate when using the article, so John is deliberately saying here that Jesus is a lesser god than the true God. This is consistent with middle platonism, which supposed that there were different levels of existence, with the true God at the top and other divine beings that were intermediaries and subject to Him.[61] One of the main figures of middle Platonism was the Jewish philosopher of Alexandria, Philo. He in fact names one of these the divine figures the "Logos" or "Word", as also coincidentally found in John, to be one that was produced by the very essence of God before time, but he was not God, rather he was the way which human beings could link to Him. He was not created as the cosmos are created, rather he was generated as merely a product of the divine essence of the True God.. He has this Logos be on the level directly below the Very God Himself. Origen in fact names the Father as "The Very

[60] Commentary on the Gospel of John, Book II, Chapter 2 by Origen of Alexandria
[61] The New Testament: A Historical Introduction, Second Edition, by Bart D. Ehrman, Page 22

God" as we saw previously, and this subordination is what we clearly see in John and is also advocated by Pauline Christianity. In addition, he calls this Logos the "Son of God" and also identifies this Logos as the angel of the Lord that frequently appears in the Old Testament, something which Christians do as well. There are many quotes we can cite, but the most prominent of them would be: *"And the Father who created the universe has given to his archangelic and most ancient Word a pre-eminent gift, to stand on the confines of both, and separated that which had been created from the Creator. And this same Word is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador, sent by the Ruler of all, to the subject race. And the Word rejoices in the gift, and, exulting in it, announces it and boasts of it, saying, 'And I stood in the midst, between the Lord and You;'"* and in this Philo argues for the status of the Logos, as we mentioned earlier, and also for him being the angel of the Lord.[62] This is henotheism, or the belief that there are other divine beings that are subject to The True God, and this is the theology that is argued within the Gospels. This is not Jewish Tanakh[63] monotheism, not really ancient Greco-Roman paganism, and definitely not Trinitarian "monotheism". This is summarized in John: *"No one has seen God at any time. The one and only begotten Son, [who is] divine, who is in the bosom of the Father, has declared him."* [John 1:18] This shows that early Christianity is based on the teachings of middle Platonism. In fact many of the Church fathers like Justin Martyr[64] were middle Platonists, but we will examine this more in depth later. This is how many from the People of the Scripture[65] fell into outright polytheism, both from the Christians and

---

[62] Quis Rerum Divinarum Heres? (Who is the Heir of Divine Things?) by Philo of Alexandria, Chapter XLII, Sections 205-206

[63] This is all the books of the Old Testament, as understood by Jews. Jews do not believe in an Old or New Testament, rather the covenant that God conferred with Moses is the same covenant that is in place today. It's like saying the Hebrew Bible, it doesn't put a Christian overtone on the books which Jews consider sacred.

[64] Palestinian Church father born in Nablus in 100 CE, died in 165 CE, was a former Platonist philosopher before becoming a Christian

[65] Islāmic term that refers to Jews and Christians

even the Jews. This is why many of the great scholars of Islām like Shaykh ul-Islām Ibn Taymīyyah & Imām Aḥmad ibn Ḥanbal, and other than them, wrote a great deal against adopting the metaphysics of the Hellenistic philosophers, whether it be the Platonists, the Pyrrhonists, the Pythagoreans, the Aristotelians, or other than them, since those who sought do things like argue for the existence of God using their metaphysics would either generate proofs that are irrational or fall into logical absurdities by rejecting all knowledge, but this would need another work on its own.

So we see that Origen, the first proto-orthodox[66] theologian who actually compiled a biblical canon, explicitly said that the Word was not an uncreated entity that was consubstantial with the father, showing that early Pauline Christians believed that Jesus was a separate divine entity and that this passage does not show that Jesus is God, but rather a lesser god. Another piece of evidence we see Christians use is when the author of Matthew says: *"Therefore go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit."* [Matthew 28:19] Firstly, there is no indication that any of these beings are divine in any sense, so all we have right now is the Father, Son, and Holy Spirit all being mentioned in the same sentence, nothing about them being consubstantial, coequal, coeternal, divine, etc. so to use this as a source to say the Trinity is found within the Bible is absurd. Even Muslims believe, as we have previously outlined, that the Father is Allāh, as the Jews would call him, the Son is Jesus, as the Jews could call someone, and the Holy Spirit is Gabriel. Secondly, this "Trinitarian formula" which the author of Matthew has is most probably a later addition, since we read in the Book of Acts that the disciples only baptized in the name of Jesus: *"So he ordered that they be*

[66] No Church considers Origen (d. 253) to be a saint, since many Christians claim that he was a heretical subordinationist. Though there is a dispute as many Christians claim that Origen was not a heretic. Origen was the first, at least somewhat proclaimed, "proto-orthodox" theologian to compile a Biblical canon after Marcion's canon. Though Marcion is condemned as a heretic by all Nicene Churches.

baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days." [Acts 10:48] We also read: *"'And now what are you waiting for? Get up, be baptized, and wash your sins away, calling on his (Jesus) name.'"* [Acts 22:16] Obviously a Christian would not say that the disciples intentionally disobeyed Jesus, so the only other logical conclusion would be that they were unaware since Jesus didn't give this message to them. The famous Church father Eusebius of Caesarea[67] also quotes the verse on multiple occasions, but it has a different wording, for example: *"But the rest of the apostles, who had been incessantly plotted against with a view to their destruction , and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who said to them,* ***'Go ye and make disciples of all the nations in my name.'*** [Matthew 28:19]*"*[68] This occurs every time that Eusebius quotes this verse, no mention of the Father, Son, or Holy Spirit. So we see that there was definitely an insertion on part of later Christian scribes to make the Trinity more apparent in the Bible.

Another example they might use is the Johannine Comma, which states: *"For there are three that bear record in heaven, the Father, the Word, and and the Holy Ghost: and these three are one."* [1 John 5:7] But this passage is universally condemned as an addition by a Dutch scribe named Erasmus. Firstly, this is only present within the King James version of the Bible, with other translations like the New International Version reading: *"For there are three that testify: the Spirit, the water, and the blood; and the three are in agreement."* [1 John 5:7-8] Also there are no Greek manuscripts that predate the fourteenth century with this reading, with the

---

[67] Eusebius was a Church father who wrote the "Ecclesiastical History" which is the first book of its kind and it is often called "The father of Church history." He was also present at the council of Nicea.
[68] Ecclesiastical History by Eusebius of Caesarea Book III, Chapter 5, Section 2

earliest manuscripts of the Bible like the Codex Vaticanus and Sinaticus having the same reading.[69]

Many Church fathers how there is no difference between what the Greco-Roman pagans believed about divine, ontological sons of gods and Jesus as the Son of the Father, as Justin Martyr writes: *"And when we say also that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter."*[70] In fact, an inscription in Ephesus praising Julius Caesar raises eerie similarities to Christianity: *"Descendent of Ares and Aphrodite. The God who has become manifest. And universal savior of human life."*[71] We see that Julius Caesar called himself the son of the gods Ares and Aphrodite, that he was the God who became manifest, much like the incarnation of Jesus from a pre-existent Logos into human form, and he was the "universal savior of human life" which is exactly what Christians believe about Jesus' sacrifice, that he was the ultimate and universal savior of human life. Nobody before Caesar in Rome had received such divine titalage among its rulers, so after his death the senate had a temple built for him. His adopted son, Octavion, took on the title "son of God", referring to his adoptive father, Julius Caesar.[72] This was also given to other political figures in the ancient world, like the Greek political leader Demetrios Poliorcetes, who was responsible for freeing the Greeks from Macedonian rule: *"How the greatest and dearest of the gods are present in our city! For the circumstances have brought together Demeter and Demetrios; she comes to celebrate the solemn mysteries of the Kore, while he is here full of joy, as befits the god, fair and laughing. His*

---

[69] Accessed via https://www.codexsinaiticus.org/en/manuscript.aspx, select book, chapter, and verse accordingly
[70] The First Apology by Justin Martyr, Chapter 21
[71] Diodorus' Mythistory and the Pagan Mission: Historiography and Culture by Iris Sulimani, Page 288
[72] The New Testament: A Historical Introduction, Second Edition, by Bart D. Ehrman, Page 18

appearance is solemn, his friends all around him and he in their midst, as though they were stars and he the sun. Hail boy of the most powerful god Poseidon and Aphrodite! For other gods are either far away, or they do not have ears, or they do not exist, or do not take any notice of us, but you we can see present here, not made of wood or stone, but real. So we pray to you: first make peace, dearest; for you have the power […]" and we see that he was given divine status as incense was burnt on altars and offerings were made to their new divine king. He was hailed as a savior and son of the gods.[73]

Additionally, there is no logical evidence that a Christian can bring forth to say that Jesus is God. If they say "no man can perform Jesus' miracles" then to that we reply that even in the Bible, in 1 Kings 17 Elijah raised the dead son of the widow from the dead and in Acts 14 Paul of Tarsus healed a crippled man who had never walked before. So if Jesus is somehow God according to his miracles then are Elijah and Paul God likewise? Obviously this makes zero sense. Another Christian might say that since Jesus had no father, God had to be his father. If that was the case then what about Adam? He had no parents so was God his ontological father and mother?

In addition to not preaching Trinitarianism, Jesus preached pure monotheism, as is outlined in many passages, which cannot be reconciled with Trinitarianism. For instance in Mark, Jesus was asked by one of the Jewish teachers of the law what the most important command is: *"'The most important one,' answered Jesus, 'is this: "Hear, O Israel: Yahweh our God, Yahweh is one. Love Yahweh your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." There is no commandment greater than these.'*

---

[73] The Ithyphallic Hymn for Demetrios Poliorcetes and Hellenistic Religious Mentality by Angelos Chaniotis, Page 160

'Well said, teacher,' the man replied. 'You are right in saying that God is one and there is no other but Him. To love Him with all your heart, with all your understanding and with all your strength, and to love your neighbor as you love yourself is more important than all burnt offerings or sacrifices.'

When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions." [Mark 12:28-34]

What we see here is Jesus approving of the Shema (Deuteronomy 6:4) and that God is only one, in fact the Hebrew word "Echad" used in the Shema to mean one, is a cognate with the Arabic word "Aḥad" meaning only and absolutely one.[74] It cannot mean that there are multiple things who can be Yahweh, like how there can only be one car yet it has four doors. In fact such an analogies shows how Christians are pagans in all but name because that is polytheism, because pagans affirm that there is one pantheon yet multiple different gods. Also it is guilty of the heresy of partialism since in the Trinity, the Triune God, the Father, the Son, and the Holy Spirit are all 100% God. In the analogy of the car, the car is 100% a car (the Triune God), but the four doors are not 100% of a car, as in we don't call doors cars, rather they are parts of the car. Also, in the Shema the term Yahweh is said to be one, showing that it is God Himself Who is one, rather than saying that His being is one, as some Christians claim. So no amount of beating around the bush will get Christians around this conundrum. It is exactly as Allāh the Most High says: *"Say [O Muḥammad ﷺ]: 'He is (hūwa) Allāh, the One. Allāh the self-sufficient. He neither begets nor is begotten. And there is none even comparable to Him."* [Al-Ikhlāṣ 112:1-4] In fact Jesus told him that he was not far from the kingdom of God, showing that the Jewish theology was what Jesus was preaching. As for why the Jew was not said to be completely in the kingdom of God it can be for his view of Jesus as the Messiah, but another reason will be

[74] See Brown-Driver-Briggs for Strong's Numbers H259

clarified later. Interestingly, we see that the later author of Matthew deliberately alters the account: *"When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, '"You shall love Yahweh, your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.'"* [Matthew 22:34-40] We see that the later author of Matthew changes what command is the most important, whilst he still keeps loving the Lord as the most important, he conveniently chops off the fact that Jesus affirmed the Shema and how he praised the Jew as being "not far from the kingdom of God" because if he did so then it would obviously necessitate that Jesus is preaching a Jewish understanding of God and that he himself is not God since he is saying that God is one and that the Jewish understanding of God is not far from the kingdom of God.

Another instance can be seen again in Mark: *"As Jesus started on his way, a man ran up to him and fell on his knees before him. 'Good teacher,' he asked, 'what must I do to inherit eternal life?'*

'Why do you call me good?' Jesus answered. 'No one is good-except God alone.'" [Mark 10:17-18]

In here, we see Jesus explicitly negating divinity from himself. In fact in Greek the phrase is: "οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός" (oudeis agathos ei mi eis o theos) and we see that the definite particle "o" is used before the word "theos" showing that there is only thing which is good and that is the God, and the word "eis" which means one, is also used. So you could also

say "No one is good except one-God." So we see that Jesus once again affirms that God is only one and also explicitly negates divinity from himself.

Again we see that this account conflicts with Matthew's account*: "Just then a man came up to Jesus and asked, 'Teacher, what good thing must I do to get eternal life?'*

'Why do you ask me about what is good?' Jesus replied. 'There is only One who is good. If you want to enter life, keep the commandments.'

'Which ones?' he inquired.

Jesus replied, "'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,'and 'love your neighbor as yourself.'" [Matthew 19:16-18]

We see here another deliberate tampering of the account by the author of Matthew. Instead of Jesus saying that only God is good, we see that he allegedly says in Matthew that only One thing is good. This one thing could be a plurality in itself, so it more suits Trinitarian theology. We know that Mark came earlier and was written at about 72 CE, and from what is apparent, Matthew very much structures like a commentary on Mark. And in this, the author felt so disturbed that he felt the need to deliberately alter the account in order to suit the Trinitarian narrative, again showing that the passage from Mark shows that Jesus negated divinity from himself. Luke also has an account of this event, but his account agrees with that of Mark.[75]

Another instance is in Mark when people suspect Jesus of blasphemy: *"When Jesus saw their faith, he said to the paralyzed man, 'Son, your sins are forgiven.' Now some teachers of the law were sitting there, thinking to themselves, 'Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?' Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, 'Why are you thinking these*

[75] See Luke 18:18-20

things? Which is easier: to say to this paralyzed man, "Your sins are forgiven," or to say, "Get up, take your mat and walk"? But I want you to know that the Son of Man has authority on earth to forgive sins.'" [Mark 2:5-10] We see that Jesus makes a distinction between him and God and says that he has been given the authority, from God, as the Son of Man, to forgive people's sins in his name, not that Jesus himself proclaimed to be God to forgive sins. Afterwards, the crowd walked away and praised God. If Jesus had claimed to be God, they would have tried to punish him on account of his blasphemy, but Jesus cleared himself of their charges.[76]

Other instances include where Jesus advises the disciples about the destruction of the temple and signs of the end times and warns them: *"But about that day or hour no one knows, not even the angels in heaven, nor the Son but only the Father."* [Matthew 24:36] We also read in Mark: *"But about that day no one knows, not even the angels in heaven, nor the Son, but only the Father."* [Mark 13:32] We see that knowledge of the hour is available to the Father alone, not to the Son, not the highest angels, etc. Since this includes Jesus, it means he cannot be divine. Whilst a Christian might say that this is only the part of the human nature of Christ, this is not easy to discern since it is Jesus speaking in general terms, unlike the incident of the fig tree[77] where it was a specific incident. To clarify, the incident of the fig tree can apply to the human nature because it is a specific instance that occurred within Jesus' life, whilst this instance of speech is not necessarily possible to do this restriction since Jesus is informing the disciples about events, not necessarily an event that took place in Jesus' life that could be ascribed to the human nature, but rather Jesus is informing them that he does not know the hour. A question that can be asked is: Who was the subject of ignorance of these verses? If the Christian answers with the human nature, then that would not answer the question, since the nature is a what. Christians

[76] The same story occurs in the other Synoptics with the exact same wording, see Matthew 9:1-8 & Luke 5:17-26
[77] See Mark 11:12-14

are very good at distinguishing their whos and their whats, since the Trinity is three whos with one what, Jesus Christ is, according to them, two whats and one who. The human and divine nature are both the same person, so the answer would have to be Jesus. But this is blasphemy, since remember that Jesus is 100% God according to the Trinity, so it would be like saying God is ignorant.

Another scriptural and logical problem we see with the incarnation would be with the nature of the essence of God. Firstly, it is logically known that God's essence does not change. This is because if God's essence were to change, it would indicate that he is a contingent being who is affected by an external cause rather than necessarily existing in it of Himself, without being affected or changed. God always has been the same, whether it was before time, right now, or in the future, God's essence is the same. This is unlike actions, since an entity can perform actions without their essence changing. For instance, a person can say "I love roses," and this does not show a change in their essence because they have always been a speaker, but they speak when they choose, because the attribute of speaking makes someone a speaker and is revealing of their nature and thus essence, but performing actions does not necessarily change an essence. For instance, God was always a Creator, but He created the universe when He wished. This does not mean that God has to always be creating to be a Creator, but the ability to create and the attribute of creation is something that always subsisted within Him, meaning His essence, and because of that He was always a Creator, but He creates whenever He wishes. If the Word took on an incarnate form, that means that the essence of God is changing, which would mean that God is contingent. Also, remember that each person of the Trinity is 100% God, meaning that if one person didn't exist then the universe in it of itself wouldn't exist since each person is 100% God, meaning if one person was missing then 100% of God would be missing, and thus

nonexistent. So the fact that one person took on a human nature means that one person had to have stopped being God in order to truly take on that human nature. Whilst one would say that the divine attributes could have subsisted in Christ's human nature when he took on the incarnate form, just not been expressed, then this would be heretical since the Chalcedonian creed states that Jesus is "truly man" and obviously it is known that no true human being can have divine attributes subsisting in him. Also this person died, meaning that the divine attributes would have died with him. Also this still does not solve the problem because the subsisting of attributes does not mean that they are expressed. If God had omnipotence as an attribute but He chose to express weakness instead, then it means that He is not the necessary being which human cultures throughout time have recognized Him to be, and so the subsisting of attributes within Christ would still not sort out the logical problem.

A Christian could say that God is all-powerful, so the fact that Allāh cannot become a man shows He is not all-powerful. This is a weak argument since it is exactly like the argument which has been refuted for thousands of years, which is that can God create a rock that He can't lift? This argument has been abandoned by most modern atheists since it is very easy to counter and the answer is that He cannot, not because of His limited ability, but because it is a logical impossibility. For instance, can a square have three sides? No it cannot, or else it would not be a square. This does not limit the square's ability but the square cannot have three sides simply due to the fact that it is logically impossible. The same goes with God, He cannot create a rock that He cannot lift because it is a logical impossibility because the very definition of God is one who is all-powerful, so it is logically impossible for him to restrict His own power the same way a square cannot have three-sides, with no impact on Him being all-powerful. In this situation, the Christian says that God can create a rock that He cannot lift, which is a logical impossibility, if

He says that God can become a man since He is all-powerful. So by doing this, the Christian is further burying himself into a hole of logical impossibility.

Another angle of critique can be with scripture, as is said in Psalms: *"Your throne is established from of old;* ***You are from everlasting."*** [Psalm 93:2] It is also stated in Malachi: *"**I, Yahweh, do not change.** So you, the descendants of Jacob, are not destroyed."* [Malachi 3:6] This is also found in the epistle of James: *"Every good and perfect gift is from above, coming down from the Father of the heavenly lights,* ***who does not change like shifting shadows."*** [James 1:17] So we see that the immutability of the essence of God is established by both logic and scripture, and that the doctrine of the incarnation is both illogical and against scripture.

Also the Greek words in Matthew for "The Father alone" are "ὁ πατὴρ μόνος" (o patir monos) meaning, the Father alone in it of Himself, meaning that the Holy Spirit also cannot be God since he does not have knowledge of the hour.

Another instance can be seen in John: *"After Jesus said this, he looked toward heaven and prayed: 'Father the hour has come. Glorify your Son that your Son may glorify You. For You granted him authority over all people that he might give eternal life to all those You have given him. Now this is eternal life: that they know You, the only true God, and Jesus Christ whom you have sent. I have brought you glory here on earth by finishing the work you gave me to do. And now, Father, glorify me in Your presence with the glory I had with You before the world began."* [John 17:1-5] So we see that Jesus prayed to be glorified, but if he was really God, why would he need to pray to be glorified? A Christian might look at the last sentence and say that Jesus shared the same glory as the Father before the incarnation, but this does not work because Jesus himself prays and identifies the Father as "the only true God." What this shows is that the author of John

was a Logos theologian who preached that Jesus was a pre-existent divine figure but was subject to the Father, as Origen & Philo also stated previously.

This is also seen in John where Jesus says to the disciples: *"for the Father is greater than I."* [John 14:28] Sure someone can say that this was the human nature that Jesus was acting in, but remember that even though according to Nicene Christianity Jesus took on a human body, he was the bridge between humanity and God and elsewhere in John 14 he calls himself the "way to the father". Obviously it is the requirement of God to tell the truth and even though Jesus wasn't God in the flesh according to this argument, he would still be lying even if we take into account human nature if he was really God.

A Christian could use verses like John 10:30 to justify that Jesus is God: *" I and the Father are one."* [John 10:30] This does not prove anything, even if strong at face value, since we read elsewhere in John about how Jesus called the Father the only true God and how He was greater than the Son. It is like Genesis 2:24 where Adam and Eve are described as one flesh due to how close they were, but they were in actuality two different fleshes. Even the rest of John 10 gives it away:

Jesus answered, 'I did tell you, but you do not believe. The works I do in my Father's name testify about me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.' Again his Jewish opponents picked up stones to stone him, but Jesus said to them, 'I have shown you many good works from the Father. For which of these do you stone me?' 'We are not stoning you for any good work,' they replied, 'but for blasphemy, because you, a mere man, claim to be God.' Jesus

answered them, "Is it not written in your Law, "I have said you are 'gods'"? If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do the works of my Father. But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father.'" [John 10:25-38]

Jesus is portrayed as saying here that the works of the Father make his sheep recognize him as a god like how people who received revelation in the Old Testament were described as gods, and as the one sent by the Father, by his works. He also says that He is one with the Father in the sense of the Father being in him and he being in the Father. This is like what is written in John 14:

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me." [John 17:20-23]

We see here that Jesus is portrayed as praying to the Father to make his disciples in him, and he in them, just as the Father is in him, and just as he is in the Father. This is how described as he and the Father being one in John 10:30, and also given the other subordinationist passages we saw from John like John 1:1, John 14:28, John 17:3, and other than them shows that Jesus is describing himself as being one with the Father just as Adam and Eve were one flesh, that they are so close they are described as one, just as Jesus and his disciples are described as one, not

that they share the same being. Thus the only thing that the Christian has going for him is the apparent meaning of the verse, and nothing else. If he wants to cling to the apparent meaning then if someone were to say that Jesus and the Father were one in John 10:30 in sense of modalism, how the different persons in the Trinity are merely modes of the same God and not distinct persons, then it would weigh just as much as the Trinitarian interpretation of John 10:30 since the only thing both interpretations have going for them is the out of context wording of John 10:30. Both interpretations are false and don't consider the rest of John, even the rest of John 10 as a matter of fact.

The Trinity also necessarily results in Christians worshipping three gods, even at its logical foundations. This is because it is logically impossible for multiple beings to share the same essence. A way to think about the Trinity would be with conjoined twins since each twin, despite sharing the same body, has their own separate essence, or being. They do not share the same knowledge, experiences, or abilities, so they have different essences. In the Trinity, each person shares the same essence, or being. This would not make sense since each person would have to have the same knowledge. The Father knows He is the Father and not the Son, the Holy Spirit knows He is the Holy Spirit and not the Father, the Son knows He is the Son and not the Holy Spirit, etc. That means that person of the Trinity necessarily has different essences, thus making Christians believe in either 1 God who somehow has multiple different knowledge, which is a logical impossibility, or three separate and distinct gods, which is the case in reality.

Also there is the logical problem of the Trinity (LPT). What this states is that the Christian affirms that there are 3 distinct beings, all of whom are God, yet there is only one God. This is because the Trinity is based on 7 premises: 1. The Father is God, 2. The Son is God, 3. The Holy Spirit is God, 4. The Father is not the Son, 5. The Father is not the Holy Spirit, 6. The

Son is not the Holy Spirit, 7. There is only one God. Church fathers like Gregory of Nyssa[78] write about this topic, when the bishop Ablabius wrote to him about this exact problem he wrote back to Ablabius and did not question his faith but rather congratulated him on fighting the enemies of truth:

"In truth, the question you propound to us is no small one, nor such that but small harm will follow if it meets with insufficient treatment. For by the force of the question, we are at first sight compelled to accept one or other of two erroneous opinions, and either to say there are three Gods, which is unlawful, or not to acknowledge the Godhead of the Son and the Holy Spirit, which is impious and absurd.

The argument which you state is something like this:— Peter, James, and John, being in one human nature, are called three men: and there is no absurdity in describing those who are united in nature, if they are more than one, by the plural number of the name derived from their nature. If, then, in the above case, custom admits this, and no one forbids us to speak of those who are two as two, or those who are more than two as three, how is it that in the case of our statements of the mysteries of the Faith, though confessing the Three Persons, and acknowledging no difference of nature between them, we are in some sense at variance with our confession, when we say that the Godhead of the Father and of the Son and of the Holy Ghost is one, and yet forbid men to say there are three Gods? The question is, as I said, very difficult to deal with: yet, if we should be able to find anything that may give support to the uncertainty of our mind, so that it may no longer totter and waver in this monstrous dilemma, it would be well: on the other hand, even if our reasoning be found unequal to the problem, we must keep for ever, firm and unmoved, the tradition which we received by succession from the fathers, and seek from the Lord the reason which is the advocate of our faith: and if this be found by any of those

[78] One of the Cappadocian fathers, bishop of Nyssa, died in 394 CE

endowed with grace, we must give thanks to Him who bestowed the grace; but if not, we shall none the less, on those points which have been determined, hold our faith unchangeably."[79]

Essentially what Gregory is saying here is that he cannot answer the question, so it is upon Ablabius to believe in the mystery of the Trinity. This claim of a mystery can be divided into two different categories: positive and negative mysterianism. Negative mysterianism is the claim that we cannot understand this doctrine because it is unintelligible. This contradicts how Christians deal with the Trinity since if that were the case then the Church fathers and ecumenical councils would not have any right to declare the polytheists or the modalists as heretics since we cannot fully grasp the Trinity, so we only have a position of agnosticism[80] towards it and cannot really declare heresies of different groups since we don't know what the reality is in the first place. Positive mysterianism is the claim that the contradiction is only on the apparent, which if that is the case then as Allāh says (in meaning): *"Say: 'Bring forth your proofs, if you are truthful.'"* [An-Naml 27:64] Of course, we contend that no Christian will ever be able to solve this problem. A common framework that Christians use to counter this logical problem is that of social Trinitarianism. This framework relies on the laws of classical logic, and so it says that the first three occurrences of "is" when it is said that each person is God within the first three premises are the use of the is of predication, which means that it is describing those persons with the adjective of divinity. This is unlike the last premise which is the use of the is of identification, which means that it is saying that the three persons together within the Trinity are God, the one true God. This does present a logically coherent solution, but it is heretical. This is because if we suppose that the Trinity as a whole is a fourth hypostase of the divine nature, in addition to the three persons, which some who endorse this framework fall into, then it would

[79] On "Not Three Gods" by Gregory of Nyssa
[80] From Greek meaning "without knowledge" not the theological position which says we don't know if there is a God, which is neither atheism nor theism

lead to the conclusion that Christians worship four separate and distinct gods. But if they say that the Trinity is not a fourth hypostase, then they will get into a scenario where the triune God is more divine than the persons within the Trinity since each of the persons are identified using the is of predication within the first three premises, meaning that they are divine, but that only the seventh premise, that the triune God is one, is one of identification, meaning that the triune God as a whole is the one God but each of the individual persons are not the true God, only them together, resulting in the heresy of partialism.

Another logical problem with the Trinity is that it results in a being who creates itself. This is because all of the 3 persons of the Trinity are God, so if one of them did not exist then God would exist since 100% of Him would be missing. The Father begat the Son and the Holy Spirit proceeded forth from the Father (or as Catholics and Protestants say, from the Father and the Son). What the problem here is that the Father needs to exist in order to beget the Son yet the Son needs to exist for the Father to exist to beget Him since if the Son did not exist then 100% of God would be missing, so God would not exist. The same goes for the Holy Spirit since the Father needs to exist for the Holy Spirit to proceed forth yet the Holy Spirit needs to exist in order for the Father to exist. It is very much like the problem of time travel, if you went back in time to kill your grandfather then you would not exist within this timeline since your grandfather died, so you could not go back in time to kill him. This formulation of the Trinity also necessitates that the triune God is a being who is dependent upon His own individual action and generation of Himself from this action in order to exist, which is similar to saying that God created Himself, which is a logical impossibility. This is because entities cannot self-generate, they either come about due to outside causes like a sperm cell fertilizing an egg, or they always exist without an outside cause like God. Whilst someone could say that this is logical because the

Nicene creed stipulates that these actions occurred before time, it still does not remove the logical impossibility of an entity generating itself and being dependent upon an occurrence of its own, rather than its own attributes, in order to exist. It could also be said that the Son was begotten by the essence of the Father, and not His will, but this only changes the cause behind the action, the Father is still the one performing the action even though it might be because of His essence.

There is no rational proof for the Trinity in the first place, so no person in history could have ever deduced it on their own, which is why the philosophical debates of Nicea were required to even get on track to developing the Trinity. This is because humans throughout history have recognized God. A rational problem of atheism is abiogenesis, which states that life came from non-life. A repudiated scientific theory known as "spontaneous generation" which has been debunked since the 1500's but the one who most thoroughly did so was Louis Pasteur. Pasteur was a French pharmacologist who created an experiment: he had three different sterilized beakers with long necks and would leave one beaker untouched, break the neck another beaker, and tilted the glass sideways and let it sit on its neck for the final beaker. The latter two had bacterial growth whilst the first did not, showing that bacteria did not come out of nowhere since it did not enter the sterilized and sealed container, thus disproving spontaneous generation. This refutes abiogenesis as well since it is literally spontaneous generation by saying that over billions of years macromolecules like proteins, DNA, RNA, lipids, amongst others, all randomly formed. Then these randomly formed molecules then randomly combined to form the first functioning cell. It is like saying that a computer's monitor, hardware, and software all of a sudden formed out of nothing but the mere movement of atoms and then randomly combined together to form a fully functioning computer. If you were to hear the doorbell ring, you would never assume that it

was an electrical glitch, or that an acorn hit the doorbell, but that someone well and truly rang it. Even if you went outside and you did not see them, you would assume they are playing ding-dong-ditch or left for some reason, only an insane person would say that the doorbell glitched. But this is exactly what atheism is, it is this belief in scientifically refuted ideas like spontaneous generation as well as intellectual gaslighting in order to get humans to deny a truth that has existed since the dawn of their species. For humans throughout history like the aboriginals of Australia, the native Americans like the Inca & Aztecs, and the Old World nations of Europe, Africa, & Asia, all believed in a kind of chief divinity. Either this divinity was monotheistic or it was the chief of other divinities below Him to whom He delegated part of His right to be worshipped and power. The Inca & Aztecs never met the aboriginals, and neither of them met the Europeans until well after their establishment, showing that belief in God is something that is ingrained within human nature. But notice the catch, this only shows that there is one designer, not multiple. It is a simple Occam's razor, give us a reason to as why we should believe in multiple designers when there is only logical evidence for one.

A Christian might answer that God would need His creation in order to be All-Loving, so by having more than one person be homoousion[81] as this Creator then it would allow for God to be All-Loving. Firstly, Allāh states explicitly in numerous passages throughout the Qurʾān that He does not love the disbelievers, polytheists, evil-doers, and other than them, so He is not All-Loving. As well, this shows that the questioner does not understand what attributes are. Just because a being is not expressing an attribute does not mean that it does not have these attributes, like how a person can always have the ability to write but that does mean that he always has to be writing in order to be associated with the attribute of writing. The same goes for Allāh, just because He loves does not mean that He always has to be loving, rather it is something that He

[81] Sharing the same substance or essence

does out of His own will and love is an attribute of His essence. Additionally, we ask: is God All-Forgiving? If the Christian says yes, then we ask further, what about when evil was not created, was God forgiving then? And this also shows that a God who is All-Loving is logically impossible because then that means He loves polytheism, disbelief, and sinful deeds since they are His creation.

Notice that the Christian here is in the same camp as the polytheist when it comes to attacking the monotheist on proving the Trinity, we saw earlier how Justin Martyr acknowledged that there was no difference between Greco-Roman pagan demigods and what Christians view about Jesus, and we see both Gregory of Nyssa does similarly: *"but the truth passes in the mean between these two conceptions, destroying each heresy, and yet accepting what is useful to it from each. The Jewish dogma is destroyed by the acceptance of the Word, and by the belief in the Spirit; while the polytheistic error of the Greek school is made to vanish by the unity of the Nature abrogating this imagination of plurality."*[82]

Moses Maimodenes, one of the greatest scholars of the Torah and Mishnah[83]says about the Christians: *"Know that this Christian nation, who are making the claim of a messiah, with all their many different sects, are all idol worshippers and all their holidays are forbidden, and we deal with them regarding religious issues as we would pagans."*[84] He also says: *"Therefore one must know that in every one of the Christian nation's cities which has an altar, meaning their house of worship, it is a pagan house of idolatry without any doubt."*[85] Contrast this with his statements about Muslims: *"These Ishmaelites are not idol worshippers in the least, and*

---

[82] The Great Cachetism by Gregory of Nyssa, Chapter 3
[83] Code of Jewish Law
[84] Maimodines' interpretation of the Mishnah, tractate Avodah Zora 1:3
[85] Ibid, Avodah Zora 4

[paganism] has been long since cut off from their mouths and their hearts, and they worship the singular God properly and without any blemish."[86]

Another aspect of Christianity that is pagan in nature is the saint worship. Christians, most of them Catholics, often call upon saints like Mary by saying "Hail Mary" or "Ave Maria" and the council of Chalcedon even honored her as the theotokos, or the God-bearer, with many hymns and prayers being dedicated to Mary like the hymn "Sub Tuum Praesidium" or "Under Your Passion" in reference to Mary, which is a recognized hymn within the Roman Catholic, Eastern Orthodox, and Oriental Orthodox churches which reads: *"We fly to thy protection, O Holy Mother of God; Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin."* So we see that even though Mary is not considered part of the Trinity, she is still honored as a divine figure who Christians can pray to for protection, and there are many other prayers of this kind in reverence of her. Add to this how much idols like statues and paintings that are located within their places of worship, and they venerate these statues and paintings and pray facing them which shows that there is no difference between how the Romans would worship statues and how the Christians also worship idols just like them, of their gods and various saints, as Al-Qāḍī ʿAbdul Jabbār[87] states:

"And Rome, along with its worship of stars, worshipped idols and their depictions in [its] temples, so it remained upon that [even] after adopting [Christianity] towards the glorification of the Cross, and they did have any deficiency in this, and Christ and his mother and companions took the place of those [ancient] idols. Then they left [the ancient idols] bit by bit with the passing of days and time.

---

[86] Letter to Obadiah the Proselyte by Moses Maimonides

[87] We do not necessarily consider him Muslim since he was from the Muʿtazilah, but what he said here was true

And they would consider adultery permissible and they did not refrain from it so they remained upon that [even] after the worship of Christ and it [adultery] became widespread amongst them, and present in their cities and marketplaces. They say: a woman, if she does not have a husband and she doesn't choose marriage and prefers adultery, then she is her own master and she can do this [without any problem]. The king would also regulate this and would establish officials and governors for it (i.e. the regulation of prostitution)."[88]

Within Islāmic terminology it would be said that they worship her as another god, since the pagan Arabs believed that their own idols did not have any power but that they were merely means to get closer to the chief God with all the power, Allāh.

So we see in conclusion that there is no evidence from the New Testament to suggest that Jesus preached Trinitarianism, and it is in fact a pagan and illogical belief that is not befitting for him to teach, one which is adapted from previous pagan cultures. This pattern of twisting the message of the prophets is what happened to other prophets like the people of Noah, and other than them, as Allāh says (in meaning) about the Jews: *"And the Jews say: Ezra is the son of Allāh, and the Christians say: Jesus is the son of Allāh. That is their saying with their mouths resembling the sayings of those who disbelieved aforetime. Allāh's curse be upon them, how deluded are they away from the truth!"* [At-Tawbah 9:30] When examining this historical development, it is important to note that firstly, this claim is not referring to all Jews. Many Islāmic scholars clarify that this does not apply to all Jews. Among them, Ibn Ḥajr al-ʿAsqalānī quotes Abū Bakr ibn al-ʿArabī[89] who says in his Sharḥ at-Tirmidhī:

---

[88] Tathbīt Dalāʾil an-Nubuwwah by Al-Qāḍī ʿAbdul Jabbār, Volume I, Page 167

[89] Not to be confused with the Ṣūfī idol worshipper Ibn ʿArabī. As for Ibn al-ʿArabī, we consider him a heretic since he was from the Ashāʿirah, but nonetheless here he is merely speaking about grammar, not about matters like creed, so his clarification is of benefit to us

"The Jews of our own time disavowed the idea that Ezra is the son of Allāh, but this does not necessarily mean that this idea did not exist at the time of the Prophet ﷺ, because that was revealed at his time, when the Jews were with him in Madīnah and elsewhere, and there is no report to suggest that any of them rejected that or commented on it. What appears to be the case is that those who held that view were a group among them, not all of them, based on the fact that those among the Christians who said that Christ was the son of Allāh were a group among them, not all of them. So it may be that that group has now become extinct, just as the belief of most of the Jews changed from likening the attributes of Allāh, to those of human beings to denying His attributes altogether[90] [...]"[91]

Abū Bakr al-Jaṣṣāṣ said regarding this verse: *"it was said that what is meant is a group among the Jews who believed in that. The evidence for that is the fact that the Jews heard that at the time of the Prophet ﷺ and did not deny it. This is like the view of one who says that 'the Khawārij believe in carrying out massacres and and killing children', and what he means is a group among them and not all of them. And it is like your saying "Banū Tamīm [an Arab tribe] came to me", and what you mean is some of them. Ibn 'Abbās said: That was said by a group among the Jews who came to the Prophet ﷺ and said that. They were: Salām ibn Mashkam, Nu'mān ibn Awfā, Shās ibn Qays, and Mālik ibn as-Sayf. So Allāh, may He be exalted, revealed this verse. There are none among the Jews who say that now, as far as we know; rather it was a group among them who said that, and they became extinct."*[92] Shaykh ul-Islām Ibn Taymīyyah was asked regarding this verse and whether it was applicable to all Jews, and he replied: *"What is meant by the Jews is a category of people , as in the verse in which Allāh, may He be exalted,*

---

[90] This is referring to how classical Jewish scholars generally cast God as anthropomorphic and having created mankind in His image, meaning like Him, whereas later Jewish scholars like Philo of Alexandria went on to deny divine attributes altogether

[91] Fatḥ al-Bārī by Ibn Ḥajr al-ʿAsqalānī, Volume III, Page 359

[92] Aḥkām al-Qurʾān by Abū Bakr al-Jaṣṣāṣ, Volume I, Page 299

says (in meaning): "Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army)'" [Āl 'Imrān 3:173]. Allāh did not say "all the people", or "all the people have gathered against you". Rather what is meant here is a category of people. This is like when it is said that such and such a group is doing such and such, or certain people are doing such and such. If some of them hold that view and express it and the rest remain silent and do not object to it, then they all have a share in the sin of that view. And Allāh knows best."[93] Az-Zamahksharī[94] says the same as the previous authors due to the way that the plural can be used in Arabic.[95] Al-Imām as-Saʿdī says regarding this verse: *"Even though this belief was not held by all of them, it was the belief of a group among them."*[96] Thus we see that this verse does not apply to all Jews. Rabbi Reuven Firestone says: *"While it is clear that Judaism as a religious civilization does not accept the view that God has partners or children, it is probable that some fringe groups pushed the limits of belief with the important figure of Ezra. Two ancient and originally Jewish books, for example, associate a near-divine or angelic status to the Biblical personages of Ezra and Enoch."*[97] The books which he goes on to mention are 4 Ezra and the various books of Enoch. 4 Ezra has many stories, but at the core of it we see that he receives visions and also copies down the entire Torah for its preservation. We can see that God promises Ezra eternal life by raising him up from humanity: *"for you shall be taken up from among humankind, and henceforth you shall live with my Son and with those who are like you, until the times are ended."* [4 Ezra 14:9] There are also alternate endings to the book within the Syriac version, as the New Revised Standard Version Updated Edition translates it: *"in the seventh year of the sixth week, five thousand years and three months and twelve days after*

---

[93] Majmūʿ ul-Fatāwā by Ibn Taymīyyah, Volume XV, Page 47
[94] We do not necessarily consider him Muslim because he was from the Muʿtazilah, but he was known as one of the great grammarians of his time, so his view is of value
[95] Al-Kashshāf by Az-Zamakhsharī, Volume III, Page 33
[96] Taysīr al-Karīm ar-Raḥmān fī Tafsīr Kalām al-Mannān by ʿAbdur Raḥmān Nāṣir as-Saʿdī, Volume IV, Page 77-78
[97] Dhurrīyyat Ibrāhīm: Muqaddimah ʿan al-Yahūdīyyah lel-Muslimīn by Reuven Firestone, Page 38

creation. At that time Ezra was caught up, and taken to the place of those who are like him, after he had written all these things. And he was called the scribe of the knowledge of the Most High for ever and ever." Similar endings are also present within the Ethiopic, Arabic, and Armenian versions of the text.[98] In fact 4 Ezra we can even speculate that Ezra calls God father, when God shows Ezra a vision of a people who will come from the east and conquer the Roman empire and replace Israel, and Ezra interjects and admires the vision:

"'Thus says the Lord almighty [...] I will give your houses to a people that will come, who without having heard me will believe. Those to whom I have shown no signs will do what I have commanded. They have seen no prophets, yet will recall their former state. I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said. 'And now, father, look with pride and see the people coming from the east;' 'to them I will give as leaders Abraham, Isaac, and Jacob, and Hosea and Amos and Micah and Joel and Obadiah and Jonah and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, who is also called the messenger of the Lord.'" [4 Ezra 1:33-40]

It makes sense that it would Ezra interjecting due to the context provided and the content of the statement, and this rhetorical tactic of Ezra interjecting during the vision to ask questions or make comments is common in 4 Ezra, like we see in chapter 9 when the angel Uriel shows Ezra a vision and Ezra asks him a series of questions while he is explaining the vision. Returning to how Ezra was raised and was made the "scribe of the knowledge of the Most High for ever and ever" we can see the same happened with Enoch in the book of Enoch where he ascended into heaven and transformed into the angel Metatron. He was also given the title of "scribe" as we see: *"And I, Enoch was blessing the Lord of majesty and the King of the ages, and lo! the*

[98] See footnote (m) on 4 Ezra 14:48 in the New Revised Standard Updated Edition

Watchers called me--Enoch the scribe--and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth [...]"'" [1 Enoch 12:3-4] We also read: *"And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice.'"* [1 Enoch 15:1] We can see later about Enoch: *"By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven. He made me a garment of glory on which were fixed all kinds of lights, and He clad me in it. And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance and majesty. And He made me a royal crown in which were fixed forty-nine costly stones like unto the light of the globe of the sun. For its splendour went forth in the four quarters of the Araboth Raqia', and in (through) the seven heavens, and in the four quarters of the world. And He put it on my head. And He called me 'The Lesser Yahweh' in the presence of all His heavenly household; as it is written 'For My name is in him' [Exodus 23:21]."* [3 Enoch 9:1-5] Additionally, Melchizedek was another Jewish priest who was venerated similarly and in scroll 11Q13, known as the Melchizedek scroll, we see that he is portrayed as a figure who will enact divine judgment and the author of Hebrews compares him to Jesus: *"Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever."* [Hebrews 7:3] Historian Gordon Darnell Newby writes about disputes between Rabbinic and Karaite Jews well after Islām's rise:

"Steven Wasserstrom has demonstrated that post-Islāmic Karaite attacks on Rabbinite Judaism depict the rabbinites as both anthropomorphizing and as worshipping an angel that functions as the substitute creator of the universe. That angel is usually identified with Metatron.

When we look to later authors who write about varieties of Jews, we find both anthropomorphizing and the belief in the creator-angel to be an essential definition of Rabbinite Judaism in the early Islāmic period. The Karaite heresiograph, al-Qirqisanī, defends Jews generally against the charges of anthropomorphism, but as a Karaite, he does criticize the Rabbinites for that very practice. [...] It is clear, nevertheless, that the polemic against Jews in this passage of the Qurʾān is against Rabbinite Jews who have, by way of interest for us, a passing acquaintance with magic and mysticism and are well acquainted with the Enoch traditions. [...] we can deduce that the inhabitants of Hijaz during Muhammad's time knew portions, at least, of 3 Enoch in association with the Jews. The angels over which Metatron becomes chief are identified in the Enoch traditions as the sons of God, the Bene Elohim, the Watchers, the fallen ones as the causer of the flood. In 1 Enoch, and 4 Ezra, the term Son of God can be applied to the Messiah, but most often it is applied to the righteous men, of whom Jewish tradition holds there to be no more righteous than the ones God elected to translate to heaven alive. It is easy, then, to imagine that among the Jews of the Hijaz who were apparently involved in mystical speculations associated with the merkabah, Ezra, because of the traditions of his translation, because of his piety, and particularly because he was equated with Enoch as the Scribe of God, could be termed one of the Bene Elohim."[99]

Thus we have established with strong evidence that there were groups of Jews who believed that Ezra was the Son of God.

Jesus also preached the Law. For instance the author of Matthew has Jesus say: *"Then Jesus said to the crowds and his disciples: 'The teachers of the law and Pharisees sit in Moses' seat. So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach"* [Matthew 23:1-3] So what Jesus is saying here is that they

[99] A History of the Jews of Arabia by George Darnell Newby, Pages 59-61

should obey the Pharisees in regards to what they say, and this would obviously be the Law. Jesus then says to "not do what they do since they do not practice what they preach" which indicates that whilst yes, you should obey them with regards to the teachings of the Law that they give, but do not follow their example since they do not do what they preached. Further clarification can be found later in the same chapter: *"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness."* [Matthew 23:27-28] So Jesus here is directly praising the Law and describing it as beauty and righteousness, but that the Pharisees themselves only care about worldly positions or the praise from people, etc. so that means that they are hypocrites despite having outward righteousness. This helps better explain what was said earlier because Jesus is not preaching against the Law, since he describes it as righteousness and also commands the disciples to follow what the Pharisees say, obviously meaning what they teach of the Law and righteousness. Though he warns them of doing what they do, because they practice beauty and righteousness but are not inwardly as such, so you should not do what they do. Another example that can further our understanding can be with the Sermon on the Mount: *"'Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called the least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses*

that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.'" A Christian might interpret "until everything is accomplished" as saying that until Jesus dies and leaves the disciples, but this is an incorrect interpretation. Remember that we have to take into account the previous verses where Jesus directly praised the Law and how the Pharisees were righteous (at least outwardly), so Jesus is saying that anyone who lets go of one of the commands of the Law will be called least in the kingdom of heaven as a general statement, given the previous verses, because in Matthew 23:1-3 Jesus commanded them to follow the teachers of the Law in their commands and teachings but not actions since they are hypocrites. So this thoroughly proves that Jesus preached the Law. Also the phrase "to fulfill it" means to confirm what was sent before him of the Torah, as in prophecies and affirming the Law, etc., not that Jesus was the sacrifice who would terminate the Law. Jesus says later in the sermon on the mount: *"'You have heard that it was said to the people long ago, "You shall not murder, and anyone who murders will be subject to judgment." But I tell you that anyone who is angry with a brother or sister will be subject to judgment.'"* [Matthew 5:21-22] Matthew also has Jesus say: *"You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell."* [Matthew 5:27-30] So not only does Jesus affirm the Law and state that murderers will be punished, but he links it back to an emotional cause, which was why he was preaching against the Pharisees in the first place, because they only practiced the Law outwardly but not inwardly. The same goes for adultery where the punishment for a person who

even looks at a woman is to have his eye gouged out, so Christians are encouraged not only to practice the Law, but Jesus links it back to emotional aspects which is his actual critique of the Pharisees, that they only feared God on the outside but not on the inside. This occurs throughout the sermon on the mount. This also brings to light the Pharisee who was not far from the kingdom of God in Mark 12, since he already had the correct belief and outward righteousness, but he just needed to perfect his inward self to enter into the kingdom of God.

In fact, the only time that Jesus ever spoke against the Law was in the story of the adulteress: *"Then they all went home, but Jesus went to the Mount of Olives. At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, 'Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?' They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.' Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?' 'No one, sir,' she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin.'"* [John 7:53-8:11] In this story, Jesus spoke against the Law by saying that nobody could punish the woman for adultery unless they were sinless, thereby inferring that the Law was not to be practiced anymore since the people who implemented it were not sinless. This contradicts Matthew's account since it is well before Jesus' crucifixion and

death, so not everything had been accomplished. In addition, what is strange is that this story is almost universally regarded as a forgery among Christian and non-Christian alike. In fact early manuscripts like the Codex Sinaticus and others do not have this, but it appears later, showing that this is clearly an addition.[100] We have seen, intriguingly, that in order to prove the Trinity and the abolition of the Law, later Christian scribes would add in verses to make the matter more evident.

Jesus also preached people to repentance, and not to merely have faith in his blood atonement of them, as it is written in Matthew: *"This, then, is how you should pray: 'Our Father in heaven, hallowed be Your name, Your kingdom come, Your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.' For if You forgive other people when they sin against You, Your heavenly Father will also forgive You. But if You do not forgive others their sins, your Father will not forgive Your sins."* [Matthew 6:9-15]

We also read in Luke:

"Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but because he was short he could not see over the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. When Jesus reached the spot, he looked up and said to him, 'Zacchaeus, come down immediately. I must stay at your house today.' So he came down at once and welcomed him gladly. All the people saw this and began to mutter, 'He has gone to be the guest of a sinner.' But Zacchaeus stood up and said to the Lord, 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.' Jesus said to him, 'Today

[100] Access the manuscript and go to verse accordingly, https://www.codexsinaiticus.org/en/manuscript.aspx

salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost.'" [Luke 19:1-10]

Notice here that Zacchaeus was immediately forgiven for his repentance, not at a later time when Jesus died on the Cross. We also see similarly in Matthew with the preaching of John the Baptist:

"In those days John the Baptist came, preaching in the wilderness of Judea and saying, 'Repent, for the kingdom of heaven has come near.' [...] But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: 'You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. [...] I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.'" [Matthew 3:1-11]

Notice here that John the Baptist encourages them to repent, and he says that he baptizes them "with water for repentance" but that Jesus will baptize them "with the Holy Spirit and fire." Contrast this with John where we read: *"The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"* [John 1:29] Here John the Baptist foretells of the sacrifice and how the sins of man would be taken away by it, and in fact he never preaches of repentance in John, rather foretelling the sacrifice, and in Matthew we read that he preached repentance, and did not tell the Israelites to merely have faith in the future sacrifice of how their sins would be taken away.

God's love of humanity is an essential foundation of Christian belief, as is found in John: *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"* [John 3:16] but what is strange is that if God was so

loving, why would He need to kill an innocent man in order to forgive everyone? Why couldn't he just make that man a guide to the people so they can beg God for forgiveness, instead of killing an entirely innocent man? Why doesn't God just kill all the sinners then so that He can be just? The Christian perspective also forgets what is the difference between forgiveness and vengeance. If someone was to punch you in your face and break your nose, forgiving them would be if you did not attack them back. If someone was to punch you in your nose, break it, then you punch them back, break theirs, and then forgive them, then that is not forgiveness since it involves being forbearing, but that is vengeance and you have been satisfied with your vengeance. The Christian doctrine of faith alone also permits wicked deeds since all of their sins are already forgiven by faith in the sacrifice alone, which is why many Christians commit adultery and see no problem with it and how the Roman empire would glorify prostitution, even after adopting Christianity. The same way the triune God is not forgiving but the blood of Christ is His ransom and blood payment, so it is more so appeasing Him rather than Him being truly forgiving or merciful. Contrast this with the Qurʾānic perspective on God and atonement, where God has given the opportunity for people to be forgiven and all they have to do is sincerely ask Him. There is no unnecessary shedding of blood, nor killing of innocent people for the crimes of others, rather God is masterfully allowing His creation to deepen their relationship with Him and get closer to Him so that He can forgive them and show them mercy.

Another belief that Jesus preached was that "*I was sent only to the lost sheep of Israel.*" [Matthew 15:24] This directly conflicts with John who says that: *"The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"* [John 1:29] Christians try to resolve this by claiming that Jesus was first sent to the Israelites then the Gentiles, and thereafter there was no distinction, but we see clearly that from the

beginning John has John the Baptist introduce Jesus as the Lamb of God who was sent to the whole world. As well, the Gospels exclusively depict Jesus as living amongst Jews and preaching towards them, his encounters with Gentiles are never like his amongst the Jews, showing that the distinction between Jew and Gentile was still considered by him. In fact, the first Gentile convert to Christianity is widely considered to be Cornelius, who converted upon meeting Peter in Acts 10, showing that Jesus himself did not remove the distinction between Jew and Gentile. We will delve into more detail about this issue in later sections.

We also see that Jesus foretold another figure who would come after him: *"'But very truly I tell you, it is for your good that I am going away. Unless I go away, the Paraclete will not come to you; but if I go, I will send him to you. When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.'"* [John 16:7-13] These characteristics like how he would not speak from his own will matches the description of Muḥammad ﷺ. As Allāh the Most High says (in meaning): *"By the star when it goes down. Your companion (Muḥammad ﷺ) has neither gone astray nor has erred. Nor does he speak of [his own] desire. It is only a revelation revealed. He has been taught [this Qurʾān] by one mighty in power (Gabriel)."* [An-Najm 53:1-5] Jesus also said: *"'When the Paraclete comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me."* [John 14:16] Muḥammad ﷺ came to confirm the truth about Jesus ﷺ. He confirmed his prophethood, messiahship, virgin birth,

the various miracles he performed, and also his second coming. In fact Jesus ﷺ is mentioned 35 times in the Qurʾān whilst Muḥammad ﷺ is only mentioned 4 times, and three chapters are named in relation to Jesus ﷺ: Sūrah Āl ʿImrān [3], named after his grandfather, Joachim, Sūrah Al-Māʾidah [5], named after the miracle of the table and the feast with the disciples, and Maryam [19], named after his blessed mother. He also clarified what the Christians were in of error, as Allāh the Most High says (in meaning): *"Surely they have disbelieved, those who say: Verily Allāh is the Messiah the son of Mary.' But the Messiah said: 'O Children of Israel! Worship Allāh, my Lord and your Lord.' Verily whoever sets up partners [in worship] with Allāh, then Allāh has forbidden paradise for him, and the fire will be his abode. And for the ẓālimūn (wrongdoers, polytheists, etc.) there are no helpers. Surely they have disbelieved, those who say: 'Verily Allāh is the third of three [in a Trinity].' But there is no god but one. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not return with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful."* [Al-Māʾidah 5:71-73] And also as Allāh the Most High says (in meaning): *"And because of their (Jews) disbelief and uttering against Mary grave false charge [of adultery]; and because of their saying [in boast]: 'We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allāh' but they did not kill him nor did they crucify him but it was made to appear to them, and those who differ therein are full of doubts. They have no [certain] knowledge, they follow nothing but conjecture. For surely; they killed him not: But Allāh raised him (with his body and soul) unto Himself. And Allāh is Ever All-Powerful, All-Wise."* [An-Nisāʾ 4:156-158]

Jesus ﷺ also said: *"I will ask the Father, and He will give you another Paraclete, that he may be with you forever.'"* [John 14:16] This notion of abiding forever mirrors what happens in Luke 16. A rich man had a beggar named Lazarus that would appear to him, but he would

refuse to give him anything. Lazarus would go and be resurrected with Abraham whilst the rich man was burning in Hades. The rich man sees a vision of Abraham and begs him to warn his brothers, to which Abraham replies: *"'They have Moses and the Prophets; let them listen to them.'"* [Luke 16:29] Obviously Moses and the other prophets were long dead by this time, but what is meant is their teachings, and how they abide in them. So obviously what is meant here is that the laws and teachings of the Paraclete will abide forever. This again matches with Muḥammad ﷺ because he is the last prophet and his law will last until the day of judgment, and when Jesus ﷺ will descend he will abiding descend upon his laws, because the previous law of Jesus ﷺ had been abrogated. As Allāh the Most High says (in meaning): *"'This day, those who disbelieved have given up all hope of your religion; so fear them not but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion."* [Al-Māʾidah 5:3]

And finally: *"'But the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.'"* [John 14:26] The fact that the Paraclete will have to remind the people of Jesus' teachings shows that his true teachings would be suppressed and would thus need someone to give a reminder to his followers.

As for the linguistic meaning of "Paraclete" many translations will often translate it as "Comforter" or "Helper" or "Advocate" but most academics think this is an inaccurate translation. It's like saying "I will send you a gynecologist to perform your cardiac surgery" because those definitions do not match the meaning "Paraclete". Sure, a gynecologist might have some basic knowledge about the heart, but not the complete knowledge that is necessary of a cardiac surgeon, so whilst the terms like advocate do provide some correct sense, it is not the complete correct application. Professor Glen Nielson says: *"Scholars readily acknowledge that*

the most problematic issue with the term is its meaning, particularly the active elements ascribed to it considering its passive form. That is, there is a visible gap between the title "paraclete" and the functions John assigns to it. The difficulty reveals itself in the attempt to translate the term. Some suggestions are Comforter, Advocate, Intercessor, Convincer, Strengthener, Helper and Friend. But none have met with widespread approval. They all fail to capture accurately and comprehensively John's use of the title, a title to which he has given such roles as teacher, reminder, witness and convicter."[101] The famous scholar of Johannine Works, Raymond Brown says: *"We find that no one translation of parakletos captures the complexity of the functions, forensic or otherwise, that this figure has."*[102] Professor George Ladd writes: *"The linguistic problem is found in the fact that the Johannine paraclete is primarily a teacher to instruct and lead the disciples rather than an advocate to defend them."*[103] Professor Gary Burdge writes: *"The etymology of parakletos and its Johannine meaning has proved to be a baffling problem."*[104] The Theologian Antony Billington says: *"This popular definition is based on the root meanings of the two parts of the Greek word - para ('by', 'with') and kaleo ('to call'). We suggest that such a definition based on etymology alone has little to do with parakletos in John's gospel."*[105] This has been dubbed "The Paraclete Problem" within academia, but what is more likely is that Paraclete is the name of the person who is to come. As Allāh the Most High says (in meaning): *"And [remember] when Jesus, son of Mary, said: 'O Children of Israel, I am the messenger of Allāh unto you, confirming the Torah which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad (i.e. Muḥammad ﷺ, this*

---

[101] Glenn Nielsen, The work of the Holy Spirit in light of John 14-16, pp. 20-21
[102] The Gospel According to John [XIII-XXI] by Raymond E. Brown, Page 1137
[103] A Theology of the New Testament by George E. Ladd, Page 293
[104] The Anointed Community: The Holy Spirit in the Johannine Tradition by Gary M. Burge, Page 6
[105] Mission and Meaning: Essays Presented to Peter Cotterell by Antony Billington, Page 92

name of his means the one who praises Allāh more than others).' But when he (Muḥammad ﷺ) came to them with clear proofs, they said: 'This is pure magic.'" [Aṣ-Ṣaff 61:6]

The names Muḥammad and Aḥmad are both names of the Prophet ﷺ, and come from the same Arabic root. The word Paraclete is a compound word derived from the prefix "para" and the verbal adjective "kleitos."[106] "Para" is often understood to mean besides, or alongside, and the verbal adjective "kleitos" is often understood to mean "called" so that is why the Paraclete is often translated as "Comforter" or words of the sort, but as we see from academia this word is very hard to define. These words also carry other meanings. Strong's Exhaustive Concordance defines 'Para' as: *"para, par-ah'; [...] more than, nigh unto, [out] of, past [...]"*[107] We also see Theyer's Greek-English Lexicon of the New Testament: *"above, beyond, equivalent to 'more than'"*[108] The Liddell-Scott-Jones Lexicon defines it as:

"1. past, beyond

2. metaph., over and above, in addition to, more than

3. metaph., in excess over"[109]

So we see that the prefix "para" can mean more than. In compound words the word "para" can still retain the meaning of excess, as "paragerao" means to age excessively.[110] As for the second part, the verbal adjective "kletos," it can mean called, as previously mentioned, if seen as a derivative of the verbal form "kaleo" which means to call out. The second meaning

---

[106] See Lidell-Scott-Jones Lexicon defining as compound word on https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0057%3Aalphabetic+letter%3D*p%3Aentry+group%3D37%3Aentry%3Dpara%2Fklhtos

[107] Strong's Numbers G3844

[108] Linked with Strong's Numbers

[109] See https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=para/&highlight=past%2C+beyond%2C

[110] Z. Gavriilidou & A. Revithiadou , Studies dedicated to Anna Anastassiadis-Symeonidis, Emeritus Professor of Aristotle University of Thessaloniki, see study "Grammaticalisation and Lexicalisation: Reconsidering a controversial relation" by Despina Chila-Markopoulou, Pages 179 – 192.

could be from the verb "kleo" which means to glorify or praise. Professor Gregory Nagary, a scholar of archaic Greek poetry, wrote that the active and mediopassive forms of the verb can be translated as "praise" or "be praised."[111] Thayer's Greek-English Lexicon defines "kleos" as:

"1. rumor, report

2. glory, praise"[112]

Hesychius of Alexandria, a 5th or 6th century Greek grammarian who compiled a lexicon of Greek words, defined "kleos" as: *"Glory, honor, a good reputation, which is praise."*[113] We can find this in ancient Greek literature as well. In Homer's Iliad, the compound word "dourikletos" is used as an epithet for heroes, and it means being famed for or praised for the spear. There is also a commentary on the Iliad attributed to Didymus Chalcenteros, a first century Greek grammarian and he defined "dourilektos" as "endoxos" meaning "glorified, esteemed."[114] Another example can be with Queen Cleopatra, whose name in Greek is Kleopatra, meaning "the glory of her father." So in conclusion, we see that the meaning of Paraclete can be "more praised/glorified/esteemed" which is in exact agreement with the Qurʾān, and the problem is neatly resolved.

The most common objection would be that Muḥammad ﷺ cannot be the Paraclete since Jesus says: *"But the Paraclete, the Holy Spirit, whom the father will send in my name, will teach you all things; and will remind you of everything I have said to you."* [John 14:26] meaning that the Paraclete is the holy spirit. There are several issues with this, firstly Jesus says in Greek "allos" meaning another. Jesus is described as a Paraclete in 1 John: *"My dear children, I write this to you so that you will not sin. But if anybody does sin, we have a Paraclete with the*

---

[111] Comparative Studies in Greek and Indic Meter by Gregory Nagy, see «Epilogue: The Hidden Meaning of κλέος ἄφθιτον and śráva(s) ákṣitam».
[112] Linked with Strong's Numbers G2811
[113] Hesychii Alexandrini Lexicon, Volumen II: E-O by Ian C. Cunningham, see entry for 'kleos' (κλέος).
[114] See Appendix B.

father- Jesus Christ, the Righteous One." And so because Jesus is a Paraclete, it would make sense that the other Paraclete would also be human since many lexicons define allos as "another of the same type." Additionally, Jesus says that the Paraclete will speak by inspiration of God, not by his own will, which directly conflicts Christian doctrine since the Holy Spirit cannot inspire himself, since he is 100% God according to Christians, showing that it has to be a human. This also does not make sense since Jesus said: *"'Unless I go away, the Paraclete will not come to you'"* [John 16:7] and we see in John 20: *"Again Jesus said, 'Peace be with you! As the Father*

has sent me, I am sending you'. And with that he breathed on them and said, 'Receive the Holy Spirit'" [John 20:21-22] So it does not make sense that the Holy Spirit is the Paraclete since Jesus said that he would only come once he left, but we see later in John 21 that Jesus still with the disciples. We also see that the New Testament refers to people as spirits:

"*Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."* [1 John 4:1]

"The spirits of prophets are subject to the control of prophets." [1 Corinthians 14:32]

Many Church fathers even interpreted the Paraclete as a human, which it obviously is, as the disciples of Origen of Alexandria: *"Origen, however, tells us that some of his disciples who did, maintained that the "other Paraclete" was to be identified with the Apostle Paul - meaning probably that the Lord's promise was chiefly fulfilled in the ministry and writings of St Paul."*[115] This is also seen in the writings of Augustine of Hippo, one of the great Latin Church fathers, who was previously a follower of Manichaeism, whose founder, Mani, claimed to be the Paraclete:

---

[115] The Holy Spirit in the Ancient Church: A Study of
Christian Teaching in the Age of the Fathers by Henry Barclay Swete, Pages. 65 – 66.

"But yet who was it that ordered Manichaeus to write on these things likewise, skill in which was not necessary to piety [...] For he wished not to be lightly esteemed, but went about trying to persuade men that the Holy Ghost, the Comforter and Enricher of Your faithful ones, was with full authority personally resident in him [...] And for nearly the whole of those nine years during which, with unstable mind, I had been their follower, I had been looking forward with but too great eagerness for the arrival of this same Faustus."[116]

In addition, people can be referred to as "holy spirits," as seen in the Jewish work, "The Assumption of Moses," where Moses himself is referred to as a "holy spirit," meaning a spirit which is holy or sacred: *"And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the holy spirit who was worthy of the Lord,manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, [that he is no longer among them], shall say "Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger…"* [The Assumption of Moses 11:9-11]

Whilst a Christian could say that the book is apocryphal, it is important to note that many Church Fathers say that the book of Jude quotes it. Clement of Alexandria mentions that Jude 1:9 *"confirms the assumption of Moses."*[117] Another example is Origen of Alexandria who wrote *"…in the work entitled The Ascension of Moses (a little treatise, of which the Apostle Jude makes mention in his Epistle)."*[118]

---

[116] The Confessions by Augustine of Hippo, Book V, Chapter 5-6
[117] Comments on the Epistle of Jude by Clement of Alexandria
[118] De Principiis by Origen of Alexandria, Book III, Chapter 2, Section 1

Another objection could be raised is that the Paraclete is said to be in the disciples and also will advise them specifically. The former we already covered, but the latter objection is raised because Jesus says: *"But the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."* [John 14:26] Meaning that the Paraclete will meet the disciples directly. This second claim can easily be countered, for example in Deuteronomy 18, a prophecy is given: *"I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him."* [Deuteronomy 18:18] Christians believe that this prophet is Jesus, but according to their previous objection he can't be since God says "them" in reference to the Israelites, obviously this is indicating the Israelites at a later time but not the ones immediately present. Another example can be in Matthew's Gospel: *"'And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other… Truly I tell you, this generation will certainly not pass away until all these things have happened"* [Matthew 24:31-34] Christians usually get around this false prophecy by saying that "this generation" refers to an unspecified generation in the future, so if we are willing to stoop that low to prevent Jesus from looking like a false prophet, then it makes far more sense to say that the "you" that is in reference to the Paraclete would be the general congregation of Christans, linguistically speaking. This also does not really make sense since Jesus also said that the Father will send the Paraclete as someone to remind about Jesus' message, indicating that it would somehow get suppressed along the way. As for the part of existing within the disciples, then this can be explained because the author of John has Jesus say: *"I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as You, Father, are in me, and I in You; that they also may be one in us, that*

the world may believe that You sent me. And the glory which You gave me I have given them, that they may be one just as we are one: I in them, and You in me; that they may be made perfect in one…" [John 17:20-23] So what was prayed here is that the disciples will have unity amongst each other as Jesus and the Father are in unity. The use of "in" does not mean indwelling here, since obviously Jesus did not dwell in the disciples, but in the meaning of their unity with each other. This would let the Paraclete be someone who was in unity with those Christians who were on the teachings of the disciples.

There is far more evidence and also more prophecies, that is the extent to which we will cover in this small work.[119]

Crucifixion or Crucifiction?

The Qurʾān explicitly denies the crucifixion of Jesus, as Allāh the Most High says (in meaning): *"And because of their (Jews) disbelief and uttering against Mary grave false charge [of adultery]; and because of their saying [in boast]: 'We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allāh' but they did not kill him nor did they crucify him but it was made to appear to them, and those who differ therein are full of doubts. They have no [certain] knowledge, they follow nothing but conjecture. For surely; they killed him not: But Allāh raised him (with his body and soul) unto Himself. And Allāh is Ever All-Powerful, All-Wise."* [An-Nisāʾ 4:156-158]

The word used in the phrase "made to appear" is "Shubbiha" and this does not necessitate substitution theory[120]. The word just shows that there was some kind of confusion regarding

[119] For more read the book "Abraham Fulfilled" by Adnan Rashid, Abu Zakariyya, and Zakir Hussein, specifically Pages 299-322
[120] The theory that Christ's face was imposed on someone else during the crucifixion.

Christ and his crucifixion, even though substitution theory is included in that. In this work we will propound substitution theory.

The first thing to deal with in regards to the crucifixion is that Christians claim it is prophesied in the Old Testament. The most commonly used examples are the "prophecies" of Isaiah 53 and Psalm 22, and in fact this is treated as a "proof" for Christianity. Firstly, it is important to establish that the Gospels are not historically reliable accounts so we only have these writings as evidence to show that Jesus fulfilled these prophecies, but this is an issue that will be more clarified later. Whilst on the surface Isaiah 53 seems like it refers to a suffering Jesus, it is in fact referring to prophet Jeremiah. This is because in verse 10 it is explicitly stated: *"he will see his offspring and prolong his days,"* [Isaiah 53:10] and we know for a fact that Jesus did not have offspring, so it cannot be him. It also says that "his days will be prolonged after his suffering" meaning that he will have a long life after this suffering, but Jesus died on the Cross and made a small number of resurrection appearances, no more than that. In fact, the Hebrew word used for offspring is "zera"[121] which is only ever used literally throughout the Bible. For instance in Genesis 13 it says that God says to Abraham: *"All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted."* [Genesis 13:15-16] We also see in Genesis 17: *"Then God said, 'Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.'"* [Genesis 17:19] The word "zera" here is used to mean a literal offspring, a biological offspring, since Abraham was the father of the Ishmaelites (the Arabs), Edomites, and Israelites. In fact Paul also interprets these prophecies literally: *"The promises*

[121] It means "seed" and has a cognate with the Arabic word "dhuriyyah" and is only ever used to mean biological offspring

were spoken to Abraham and to his seed. Scripture does not say 'and to seeds' meaning many people, but 'and to your seed,' meaning one person, who is Christ. [...] Why then was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come." [Galatians 3:16-19] So we see that Paul interprets the phrase "seed" as literal and never in fact even ponders a metaphorical offspring, like a spiritual offspring as Christans will claim, since he knows that the Hebrew cannot possibly match up. Also the phrase: *"He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth."* [Isaiah 53:9] does not mean that the servant died, rather that he was assigned this death by his opponents, but the Lord saved him and prolonged his days. As it is also said: *"After he has suffered, he will see the light of life and be satisfied;"* [Isaiah 53:11] thus showing that this servant will survive the torment and the plot. This prophecy is clearly referring to prophet Jeremiah, as it is said: *"Because Yahweh revealed their plot to me, I knew it, for at that time He showed me what they were doing. I had been like a gentle lamb led to the slaughter; I did not realize that they had plotted against me, saying:*

'Let us destroy the tree and its fruit; let us cut him off from the land of the living, that his name be remembered no more.' But You, Yahweh Almighty, Who judge righteously and test the heart and mind, let me see Your vengeance on them, for to You I have committed my cause." [Jeremiah 11:18-20]

We see that Jeremiah literally fulfills this prophecy with the exact wording, like being "a lamb led to the slaughter" and being "cut off from the land of the living" and also being the fruit that is destroyed along with the tree, since the beginning of Isaiah 53 describes the suffering servant as a "shoot" of a plant. Jeremiah also lived long after this plot. According to Rabbinic literature, the prophet Jeremiah is believed to be the father of the prophet Ezekiel.[122] And

[122] See https://jewishencyclopedia.com/articles/5950-ezekiel

although it seems that Jeremiah might have been prohibited from having children by God, as seen in Jeremiah 16: *"'You must not marry or have sons or daughters in this place.'"* [Jeremiah 16:2] Though this can easily be interpreted as in the city of Jerusalem only, because it later goes on to say that the reason Jeremiah shouldn't have children there is because the people there are said to die by disease, sword, and famine. In fact whenever the Bible prophesizes about the invasion of the Babylonians it only ever does so in the context of Jerusalem and not the rest of Judah. In fact Ezekiel's father, Buzi, is never mentioned again throughout the Bible and his mother is never mentioned. "Buzi" in Hebrew means the despised one and matches Jeremiah since he was also known as "the weeping prophet" due to the amount of persecution and rejection that he experienced from his fellow Jews. The fact that we have no knowledge of who Buzi is or who his wife is would reconcile with Jeremiah perfectly, and to add on Jeremiah was from Anathoth, so Ezekiel was probably born there. Rabbi Saadia Goan, one of the greatest Jewish commentators on the Hebrew Bible, has a very detailed and robust account of how Jeremiah is the servant of Isaiah 53, of which we will only quote a short section:

"These eleven verses are found grouped only in the prophecy of Jeremiah, for the expression 'Who has believed our report?' reflects astonishment: Who has believed such a wondrous report that the prophecy of God would be revealed to a lowly individual? As it says, 'To whom has the arm of Yahweh been revealed?' To whom? 'He grew up before Him like a tender shoot.' They said that 'our report' refers to the message that was proclaimed before Isaiah, namely the prophecy starting with 'Behold, My servant will succeed' (Isaiah 52:13-15). This is because God says to Jeremiah, 'I announced your mission before you were born; even before I created you.' As it says, 'Before I formed you in the womb, I knew you' (Jeremiah 1:5). The meaning of 'I knew you' is 'I made you known.' I made you known to humanity. And we do

not find anywhere in Scripture where God proclaimed anything about Jeremiah, except for this instance.

(B-C) And regarding the verse 'He grew up like a tender shoot, like a root out of dry ground. He had no beauty or majesty'—the term 'tender shoot' refers to a sapling that grows from a tree, like a branch, as in the verses 'its young shoots were cut off' (Ezekiel 17:4), 'From the top of its young twigs I will cut off' (Ezekiel 17:22), and 'Its tender shoot will not cease' (Job 14:7). Another example is 'His tender shoot will wither' (Job 15:30).

The first disgrace relates to the tender shoot as a metaphor, and the second disgrace refers to the prophet himself, to whom the metaphor returns. Thus, I have interpreted the beginning of the verse as 'he was despised,' meaning that the verse 'He was despised and rejected by mankind' applies to him. Indeed, it is evident that Jeremiah, at the start of his prophecy, was like a tender shoot and like a root. This is reflected in his words: 'Ah, Sovereign Yahweh! I do not know how to speak, for I am only a boy' (Jeremiah 1:6). And God's response to him was: 'Do not say, 'I am only a boy' (Jeremiah 1:7). He was like an isolated root in the desert—having neither beauty nor majesty, nor appearance. [...] Jeremiah was seen by his people as a lowly tender shoot. Thus, 'he was despised and rejected by mankind.' Similarly, God said to him: 'Even your brothers and the family of your father have betrayed you' (Jeremiah 12:6). Since they distanced themselves from him, he preferred to remain apart, as he said: 'I did not sit in the company of revelers, nor did I celebrate. Because Your hand was on me, I sat alone' (Jeremiah 15:17). [...] This is why he is called 'a man of suffering.' Jeremiah himself said: 'Why is my pain unending?' (Jeremiah 15:18).

(D) They said about him: 'Surely he took up our pain and bore our suffering.'

(E) Regarding 'He was pierced for our transgressions,' there are several interpretations. One is that the afflictions he endured came from what they did to him—beating and harming him—as you know from the verse: 'The officials were angry with Jeremiah; they beat him and put him in prison' (Jeremiah 37:15). They thought he was being punished because of his sins against his God. Thus, they said: 'We considered him punished by God, stricken by Him, and afflicted' (Isaiah 53:4).

According to this explanation, 'the punishment that brought us peace was on him' means that the punishment we deserved for our sins, to be beaten and afflicted, fell upon him instead, meaning we wronged him."[123]

Another "prophecy" that Christians use is Psalm 22. On the surface it seems compelling since it is recorded that Jesus said on the Cross "my God, my God, why hast thou forsaken me" and also that his clothes were divided up by lots, but this goes against the prophecy at hand. For it says:

"But You, Yahweh, do not be far from me. You are my strength; come quickly to help me. Deliver me from the sword, my precious life from the power of the dogs. Rescue me from the mouth of the lions; save me from the horns of the wild oxen.

I will declare Your name to my people; in the assembly I will praise You. You who fear Yahweh praise Him! All you descendants of Jacob, honor Him! Revere Him, all you descendants of Israel! For He has not despised or scorned the suffering of the afflicted one; He has not hidden his face from him but has listened to his cry for help.

From You comes the theme of my praise in the great assembly; before those who fear You I will fulfill my vows. The poor will eat and be satisfied; those who seek Yahweh will praise Him—may your hearts live forever!

[123] Accessed via https://mg.alhatorah.org/Dual/R._Saadia_Gaon_Commentary/Yeshayahu/53.1#m3e1n6

All the ends of the earth will remember and turn to Yahweh, and all the families of the nations will bow down before Him, for dominion belongs to Yahweh and He rules over the nations.

All the rich of the earth will feast and worship; all who go down to the dust will kneel before Him—those who cannot keep themselves alive. Posterity will serve Him; future generations will be told about the Lord. They will proclaim His righteousness, declaring to a people yet unborn: He has done it!" [Psalm 22:19-31]

So we see that the prophecy is composed of two parts, one part is the beginning where the servant is suffering and the second part is a thanksgiving from the servant for being saved. We see that the servant begs Yahweh that he will fulfill his vows of preaching to Israel if he is saved and also how the poor will be satisfied and those who seek Yahweh will praise Him. Then the passage goes on to say the ends of the earth praise Yahweh and all nations praise Him, showing that the prayer has been granted in the passage. The phrase "He has done it" is the later generations referring to how Yahweh saved the servant and the preaching of his spread throughout the world, and praising Him for that. Obviously a crucified Jesus does not fit this message as whilst the perceived message of a supposedly crucified Christ spread, Christ was most certainly not saved, not fulfilling the passage.

Now we have proved with sufficient evidence that the most popular prophecies of the crucifixion do not fit Jesus in the slightest. On the contrary, we will categorically prove that the Old Testament prophesied an uncrucified Jesus. In Matthew 4 we read: *"Then the devil took him to the holy city and had him stand on the highest point of the temple. 'If you are the Son of God,' he said, 'throw yourself down. For it is written:*

"He will command His angels concerning you,

and they will lift you up in their hands,

so that you will not strike your foot against a stone."'

Jesus answered him, 'It is also written: "Do not put Yahweh, your God, to the test."' Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 'All this I will give you,' he said, 'if you will bow down and worship me.'Jesus said to him, 'Away from me, Satan! For it is written: "Worship Yahweh, your God, and serve Him only."'" [Matthew 4:5-10]

Satan quotes Psalm 91 when on top of the temple, and Jesus approves, but says "it is also written" meaning that we also have to take into consideration other passages for a more complete view. Contrast this with what comes later when Satan asks Jesus to worship him, but Jesus readily refuses and tells him to get away, and then says for it is written, thus disapproving of Satan's suggestion entirely unlike the first time, showing he considered the prophecy applying to himself. In fact many Biblical commentaries affirm this, like Bengel's Gnomen: *"Matthew 4:7. Πάλιν γέγραπταί, it is written again) Although Satan retorted the phrase, "It is written," Jesus does not suffer it to be forcibly taken from Him as something trite, but employs it three times. Scripture is to be interpreted and reconciled by Scripture."*[124] Also the Pulpit Commentary: *"Verse 7. - It is written again; i.e. in addition, not to our Lord's previous quotation (ver. 4), in which case we should expect to lind πάλιν in ver. 10, but to the devil's appeal to Scripture."*[125] Also the Jamieson-Fausset-Brown Bible Commentary states: *"7. Jesus said unto him, It is written again—(De 6:16), as if he should say, 'True, it is so written, and on that promise I implicitly rely; but in using it there is another Scripture which must not be forgotten.'"*[126] Gill's

[124] See Bengel's Gnomen for Matthew 4:7
[125] See Pulpit Commentary for Matthew 4:7
[126] See Jamieson-Fausset-Brown Bible Commentary for Matthew 4:7

Exposition of the Entire Bible states: *"Jesus saith unto him, it is written again,.... Christ takes no notice of the false and wrong citation of scripture made by the devil, nor of any misapplication of it; but mildly replies, by opposing another passage of scripture to him, Deuteronomy 6:16"*[127]

Vincent's Word Studies states: *"Again (πάλιν)*

Emphatic, meaning on the other hand, with reference to Satan's it is written (Matthew 4:6); as if he had said, "the promise which you quote must be explained by another passage of scripture." Archbishop Trench aptly remarks, "In that 'It is written again of Christ, lies a great lesson, quite independent of that particular scripture which, on this occasion, he quotes, or of the use to which he turns it. There lies in it the secret of our safety and defence against all distorted use of isolated passages in holy scripture. Only as we enter into the unity of scripture, as it balances, completes, and explains itself, are we warned against error and delusion, excess or defect on this side or the other. Thus the retort, 'It is written again,' must be of continual application; for indeed what very often are heresies but one-sided, exaggerated truths, truths rent away indeed from the body and complex of the truth, without the balance of the counter-truth, which should have kept them in their due place, co-ordinated with other truths or subordinated to them; and so, because all such checks are wanting, not truth any more, but error?"[128] This is also found in other commentaries, for example the one of John Calvin. But what all of these show is that Satan was not inherently wrong with his citation of scripture, but he took the statement out of context of the rest of scripture, so Jesus said that "it was also written" to show that Satan needed to consider more scripture in order to develop a complete view.

Although Psalm 91 clearly states that the servant will be saved: *"If you say, 'Yahweh is my refuge,' and you make the Most High your dwelling, no harm will overtake you, no disaster*

---

[127] See Gill's Exposition of the Entire Bible for Matthew 4:7
[128] See Vincent's Word Studies for Matthew 4:7

will come near your tent. For He will command His angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone. You will tread on the lion and the cobra; you will trample the great lion and the serpent.

"Because he loves me," says Yahweh "I will rescue him; I will protect him, for he acknowledges My name. He will call on Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life I will satisfy him and show him My salvation." [Psalm 91:9-16]

We see clearly that the servant when he calls out will be rescued. We see in Matthew 26: "*Then Jesus went with his disciples to a place called Gethsemane, and he said to them, 'Sit here while I go over there and pray.' He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, 'My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.' Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.'"* [Matthew 26:36-39]

We see that Jesus should have been saved, but the prophecy was not fulfilled in the Bible, so an uncrucified Jesus would make more sense. We can even see Church fathers applying this prophecy to Jesus. Take for example, Augustine of Hippo and his exposition on the Psalms. For Psalm 91 he states:

"What then, my brethren, what is said of our Head? 'For Thou, Lord, art my hope,' etc. Of this we have spoken, 'for He has given His angels charge over You, to keep You in all Your ways' Psalm 90:11[129]*. You heard these words but now, when the Gospel was being read; attend therefore. Our Lord, after He was baptized, fasted. Why was He baptized? That we might not*

[129] The website used to access this was new advent, and on this website, whenever Church fathers mention the Psalms like Justin Martyr, or in this case Augustine, it is always one behind, so it should be Psalm 91:11.

scorn to be baptized. For when John said to our Lord, 'Comest Thou to me to be baptized? I ought to be baptized by You;' and our Lord replied, 'Suffer it to be so now, for thus it becomes us to fulfil all righteousness;' Matthew 3:14-15 He wished to fulfil all humility, so that He should be washed, who had no defilement....Our Lord, then, was baptized, and after baptism He was tempted; He fasted forty days, a number which has, as I have often mentioned, a deep meaning. All things cannot be explained at once, lest needful time be too much taken up. After forty days He was an hungred. He could have fasted without ever feeling hunger; but then how could He be tempted? Or had He not overcome the tempter, how could you learn to struggle with him? He was hungry; and then the tempter said, 'If You be the Son of God, command that these stones be made bread.' Was it a great thing for our Lord Jesus Christ to make bread out of stones, when He satisfied so many thousands with five loaves? He made bread out of nothing. For whence came that quantity of food, which could satisfy so many thousands? The sources of that bread are in the Lord's hands. This is nothing wonderful; for He Himself made out of five loaves bread enough for so many thousands, who also every day out of a few seeds raises up on earth immense harvests. These are the miracles of our Lord: but from their constant operation they are disregarded. What then, my brethren, was it impossible for the Lord to create bread out of stones? He made men even out of stones, in the words of John the Baptist himself, 'God is able of these stones to raise up children unto Abraham.' Matthew 3:9 Why then did He not so? [...]"[130]

Augustine says later: *"Let us return to the words of the Psalm. 'They shall bear You in their hands, lest at any time Thou hurt Your foot against a stone' Psalm 90:12. Christ was raised up in the hands of Angels, when He was taken up into heaven: not that, if Angels had not sustained Him, He would have fallen: but because they were attending on their King. Say not, Those who sustained Him are better than He who was sustained. Are then cattle better than men,*

[130] Expositions on the Psalms by Augustine of Hippo, Exposition on Psalm 91, Section 14

because they sustain the weakness of men? And we ought not to speak thus either; for if the cattle withdraw their support, their riders fall. But how ought we to speak of it? For it is said even of God, 'Heaven is My throne.' Because then heaven supports Him, and God sits thereon, is therefore heaven the better? Thus also in this Psalm we may understand it of the service of the Angels: it does not pertain to any infirmity in our Lord, but to the honour they pay, and to their service....What the finger of God is, the Gospel explains to us; for the finger of God is the Holy Ghost. How do we prove this? Our Lord, when answering those who accused Him of casting out devils in the name of Beelzebub, says, 'If I cast out devils by the Spirit of God;' Matthew 12:28 and another Evangelist, in relating the same saying, says, 'If I with the finger of God cast out devils.' Luke 11:20 What therefore is in one stated clearly, is darkly expressed in another."[131]

Augustine then says:

"'Thou shall go upon the asp and the basilisk; the lion and the dragon shall you tread under your feet' Psalm 90:13. You know who the serpent is, and how the Church treads upon him, as she is not conquered, because she is on her guard against his cunning. And after what manner he is a lion and a dragon, I believe you know also, beloved. The lion openly rages, the dragon lies secretly in covert: the devil has each of these forces and powers. When the Martyrs were being slain, it was the raging lion: when heretics are plotting, it is the dragon creeping beneath us. You have conquered the lion; conquer also the dragon: the lion has not crushed you, let not the dragon deceive you....A few women in the Church have bodily virginity: but the virginity of the heart all the faithful have. In the very matter of faith he feared that the heart's virginity would be corrupted by the devil: and those who have lost it, are uselessly virgins in their bodies. What does a woman who is corrupt in heart preserve in her body? Thus a Catholic married woman is before a virgin heretic. For the first is not indeed a virgin in her body, but the

[131] Ibid, Section 16

second has become married in her heart; and married not unto God as her husband, but unto the dragon. But what shall the Church do? The basilisk is the king of serpents, as the devil is the king of wicked spirits."[132]

Augustine then says:

"These are the words of God to the Church. 'Because he has set his love in me, therefore will I deliver him' Psalm 90:14. Not only therefore the Head, which now sits in heaven, because He has set His house of defense very high, to which no evil shall happen, neither shall any plague come near His dwelling; but we also who are toiling on earth, and are still living in temptations, whose steps are feared for, lest they fall into snares, may hear the voice of the Lord our God consoling us, and saying to us, 'Because he has set his love upon me, therefore will I deliver him: I will set him up, because he has known my name.'"[133]

So we see very clearly from these passages that Augustine states that this prophecy applies to Jesus and how Jesus will literally be carried by angels. Then he says that the verses that go on about saving apply to the Church all of a sudden and not Jesus. This is a very clear distortion since he knows that a crucified Jesus does not fulfill the prophecy, and he says that the angels carried him at the ascension, but this does not fulfill the context of the passage, since the ascension according to Christans would happen after the resurrection, in this passage the ascension would have to happen when Jesus was saved, so a crucified Jesus does not fulfill the prophecy. Additionally, the continual use of singular pronouns like "him" and "you" show that this servant is one person and not a general body like the Church. Also, the last word of the passage is literally Jesus' name in Hebrew "Yeshua," adding a deeper linguistic connection. The fact that Augustine has to twist the passage so suddenly from Jesus to the Church without any

---

[132] Ibid, Section 17
[133] Ibid, Section 18

kind of context or additional details or even fluffy writing, shows that he had to suddenly twist his interpretation of the prophecy in order to make it fit with the Pauline Christian narrative of a crucified Jesus. A linguistically similar prophecy is found in Psalm 116:

"I love Yahweh, for He heard my voice; He heard my cry for mercy. Because He turned His ear to me, I will call on Him as long as I live. The cords of death entangled me, the anguish of the grave came over me; I was overcome by distress and sorrow. Then I called on the name of Yahweh: 'Yahweh, save me!' Yahweh is gracious and righteous; our God is full of compassion. Yahweh protects the unwary; when I was brought low, He saved me. Return to your rest, my soul, for Yahweh has been good to you. For You, Yahweh, have delivered me from death, my eyes from tears, my feet from stumbling, that I may walk before Yahweh in the land of the living. I trusted in Yahweh when I said, 'I am greatly afflicted'; in my alarm I said, 'Everyone is a liar.' What shall I return to Yahweh for all His goodness to me? I will lift up the cup of salvation and call on the name of Yahweh. I will fulfill my vows to Yahweh in the presence of all His people. Precious in the sight of Yahweh is the death of His faithful servants. Truly I am Your servant, Yahweh; I serve You just as my mother did; You have freed me from my chains. I will sacrifice a thank offering to You and call on the name of Yahweh. I will fulfill my vows to Yahweh in the presence of all His people, in the courts of the house of Yahweh—in your midst, Jerusalem. Praise Yahweh." [Psalm 116:1-19]

There are many remarkable similarities between this passage and the story of Jesus. For instance, it has parallels with the servant of Isaiah 53 and how he was scorned and casted out from "the land of the living," using that exact wording, and how he was saved by the Lord. Also how the cords of death and anguish tied up the servant, similar to the servants of Psalm 22 and Isaiah 53. The servant then goes on to say he will fulfill his vows to the Lord unto the people of

Israel, like the servant of Psalm 22. They also use the similar wording of how he will serve the Lord like his mother did, and in Psalm 22 when the servant complains of how the Lord is his refuge ever since he was born from his mother. Additionally the phrase "cup of salvation" has similarities to the story in Matthew 26, where the cup is dropped from Jesus, and in Hebrew the word used for salvation is "Yeshua" so it could also be translated "cup of Yeshua" or "cup of Jesus." This passage applies to Jesus and how he was not crucified since it has many uncanny linguistic similarities to the servants of Isaiah 53 and Psalm 22, which Christians say apply to Jesus, even though they don't. In addition, his name is also present and a specific detail from his life, the cup at Gethsemane, is mentioned.

Another prophecy that indicates that Jesus should not have been crucified is when he describes himself in Matthew 21 after relating a parable of himself and Israel:

"*Jesus said to them, 'Have you never read in the Scriptures: "The stone the builders rejected has become the cornerstone; Yahweh has done this, and it is marvelous in our eyes"?'"* [Matthew 21:42] Here Jesus quotes Psalm 118 and applies it to himself as the cornerstone, the servant of Psalm 118 was surrounded by his enemies:

"When hard pressed, I cried to Yahweh; He brought me into a spacious place. Yahweh is with me; I will not be afraid. What can mere mortals do to me? Yahweh is with me; He is my helper. I look in triumph on my enemies. [...] All the nations surrounded me, but in the name of Yahweh I cut them down. They surrounded me on every side, but in the name of Yahweh I cut them down. They swarmed around me like bees, but they were consumed as quickly as burning thorns; in the name of Yahweh I cut them down. I was pushed back and about to fall, but Yahweh helped me. [...] I will not die but live, and will proclaim what Yahweh has done. [...] The stone

the builders rejected has become the cornerstone; Yahweh has done this, and it is marvelous in our eyes. Yahweh has done it this very day; let us rejoice today and be glad." [Psalm 118:5-24]

So we see the servant identifies himself as the stone, and we also see here Jesus explicitly quote a prophecy saying that he will not be crucified and apply it to himself. In case the Christian tries to squirm away from this problem, then it is important to acknowledge that virtually all Biblical commentaries acknowledge that Jesus is applying this prophecy to himself in Matthew 21:42, so it suffices to quote Ellicott's Commentary for English Readers for this verse: *"Christ Himself is the chief corner-stone."* This prophecy is also quoted elsewhere in the Bible in relation to Jesus as the Cambridge Bible for Schools and Colleges notes for this verse: *"In Acts 4:11, Ephesians 2:20, 1 Peter 2:6, Christ Himself is the head-corner-stone; [...]"*

In fact further evidence that Jesus should not have been crucified comes from Paul of Tarsus where he writes: *"Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a pole.'"* [Galatians 3:13] He quotes Deuteronomy where it says: *"If someone guilty of a capital offense is put to death and their body is exposed on a pole, you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land Yahweh, your God, is giving you as an inheritance."* [Deuteronomy 21:22-23] It obviously makes no sense to Christians that the Messiah, who was the literal Son of God and God himself, would be cursed and have the anger of God upon him, but this is what believing in the crucifixion entails. Classical Islāmic scholars like Shaykh ul-Islām Ibn al-Qayyim al-Jawzīyyah notice this, and he said: *"And what is astonishing is that they read in the [very] text of the Torah 'Cursed whoever is hung on a cross' and they (the Christians) have made it the symbol of their religion, that which they are cursed upon. And if they had even the slightest bit of*

intellect the first thing they [would do] is burn the Cross wherever they find it, and break it [...] For verily their God and object of worship was crucified upon it, according to them, humiliated upon it, degraded, and disgraced."[134]

So in summary, we have proved that Jesus should not have been crucified due to Old Testament prophecies. Now we will discuss how the Gospels have the wrong idea of the crucifixion due to the conflicts between the different accounts. Due to the sheer number of contradictions present we will not list out the verses in full but give a general synopsis and provide specific references. The Synoptics[135] have the Last Supper be the Passover meal and whilst John does have Jesus have a last meal, it was not the Passover meal but rather Jesus did not get to attend the Passover meal and instead the last meal was before the festival.[136] Consequently, the arrest of Jesus must take place on different dates since he was arrested on the same night as the last supper, so the Synoptics have it be on the night of the Passover whilst John has it be on the night before the Passover festival. John did this so that Jesus would be the Passover lamb that was sacrificed on the Cross, since he is the only one to term Jesus the 'Lamb of God.' So in all the Gospels Jesus was arrested on the night of the last supper, and after that came the Jewish trial. Mark, Matthew, and John have the Jewish trial taking place the same night, whilst Luke has the Jewish trial take place the next day. In John, Jesus was personally questioned by the two high priests, Annas and Caiaphas, but in the Synoptics he was tried by the Sanhedrin.[137] In the Roman trial, all of the Gospels have Jesus being charged with kingship but Luke adds the extra charge of subverting the state and taxes. This additional charge would contradict Jesus' statement in Mark 12:17 where Jesus is recorded as saying: *"Give back to*

---

[134] Ighāthat ul-Lahfān fī Maṣāʾid ash-Shayṭān by Ibn al-Qayyim al-Jawzīyyah, Volume 2, Page 285
[135] Mark, Matthew, and Luke are called the Synoptic Gospels because they all have virtually the same content.
[136] See Mark 14:16-18, Matthew 26:18-21, Luke 22:13-16, and John 13:1-5
[137] See Mark 14:53-62, Matthew 26:57-64, Luke 22:66-71, and John 13:19-23

Caesar what is Caesar's and to God what is God's." [Mark 12:17] Luke's additional charge would contradict because Jesus directly commanded the disciples to pay their fair share of taxes to Rome. In fact Jesus doesn't deny any of the charges in any of the Gospels, so it would have Jesus contradicting himself.[138] Luke also has Jesus having an additional trial before Herod Antipas, the governor of Galilee, which none of the other Gospels mention.[139] The Synoptics have a man named Simon of Cyrene carrying the Cross to Golgotha whilst John has Jesus carrying his own Cross.[140] Mark mentions that Jesus was crucified at 9 in the morning whilst John has him crucified at noon.[141] There were two people who were crucified along Jesus in the Gospels. Mark & Matthew have both of them insulting Jesus, whilst Luke has one of them a believer who will enter paradise, and John does not mention them.[142] Mark and Matthew both have some women from Galilee watching Jesus at a distance, though they disagree with each other about who they are, Luke has these women and also a large crowd watch Jesus from a distance, whilst the author of John has himself along with three women from Galilee near the Cross.[143] Mark and Matthew both have Jesus screaming 'My God, my God, why have you forsaken me?' with the people thinking he was calling Elijah, and grabbing a sponge of wine vinegar for him to drink, before he utters a final cry and dies. Luke has Jesus saying "My Father into your hands I commit my soul" as his final words and makes no mention of the plea of him being forsaken or the sponge. John has Jesus say "I am thirsty" and the sponge is brought, before saying "It is finished" and he dies.[144] Mark and Luke both have Joseph of Arimathea, the man who buried Jesus, be a member of the Sanhedrin, whilst Matthew and John make him a

---

[138] See Mark 15:1-4, Matthew 27:11-18, Luke 23:1-3, and John 18:37-40
[139] See Luke 23:6-12
[140] See Mark 15:21-22, Matthew 27:32-33, Luke 23:26, and John 18:17
[141] See Mark 15:25 and John 19:14-21
[142] See Mark 15:27-32, Matthew 27:38-44, Luke 23:39-43, and John 19:18
[143] See Mark 15:55-56, Matthew 27:40-41, Luke 23:48-49, John 19:25-27
[144] See Mark 15:34-37, Matthew 27:46-50, Luke 23:46, and John 19:28-30

disciple.[145] The Gospel of Matthew also invents multiple resurrections that occur at the time of the crucifixion, something which no other Gospel mentions, and it greatly contradicts Mark's account.[146] Famed American apologist William Lane Craig says regarding this story that there are *"probably only a few [contemporary] conservative scholars who would treat the story as historical"*[147] and New Testament scholar & apologist Mike Lacona says that it is a "weird residual fragment"[148] and a "strange report"[149] and also "poetical," "legend," an "embellishment," and literary "special effects."[150] Another contradiction can be with the sign of Jonah. A group of Pharisees came up to Jesus in Mark and they asked him for a sign, which he said there will be none. Matthew has them come up and then Jesus says that there will be no sign except the sign of Jonah, Luke has the same thing but crowds approach Jesus instead of merely Pharisees and Sadducees. John makes no mention of this.[151] Also Jesus did not even fulfill the sign of Jonah in the first place, since according to the earliest account, Mark, he died on Friday afternoon and rose early Sunday morning, which is obviously not 3 days so Jesus did not fulfill the sign. Also Jonah was alive in the whale whilst Jesus was dead in the earth, so the sign of Jonah does not make sense. In fact, Mark is infamous for having the "long ending" which is verses 9-20 to make it wrap up more nicely, and which the New International Version of the Bible prefaces by saying is not present in early manuscripts. As for the resurrection, Mark had Mary Magdalene and the "other Mary" go to Jesus' tomb on Sunday morning, they found that the stone was rolled back and then found a young man, then they ran away and said nothing to anyone because they were afraid. Matthew has Mary Magdalene and the "other Mary" visit Jesus' tomb on Sunday morning

---

[145] See Mark 15:43, Matthew 27:57, Luke 23:50, and John 19:38
[146] See Matthew 27:51-54 and compare with Mark 15:36-41
[147] Will the Real Jesus Stand Up? By William Lane Craig, Page 165
[148] The Resurrection of Jesus by Mike Licona, Page 527
[149] Ibid, Page 530
[150] Ibid, Page 306, 548, 552, & 553
[151] See Mark 8:11-12, Matthew 12:38-39, and Luke 11:27-29

whereupon a violent earthquake occurs and an angel removes the stone, then they ran away and whilst they were running away they ran into Jesus on the way out and greeted him. Luke has Mary Magdalene, the "other Mary," Joanna, and others go to the tomb on Sunday morning and find the stone unturned, then they see two men in white clothing, then they leave and tell eleven of the disciples and everyone else about the occurrence. Peter runs to the tomb and then finds it empty. John has Mary Magdalene and the "other Mary" go and visit Jesus' tomb on Sunday morning, they find the stone unturned and leave and tell Peter and another disciple. Peter and the disciple race to the tomb and find it virtually empty except for a few remnants of Jesus like the cloth around his head, etc.[152] Another aspect about this that does not make sense is that Christians often cite how the resurrection is prophesied, if it was so then why were the women even checking on Jesus? Wouldn't they just wait? It is apparent that they were completely ignorant of these prophecies since they were merely coming to anoint his body. The fact that Peter also rushed to the tomb shows even he was ignorant of these so-called prophecies. Also wouldn't his body have already been anointed before his burial? Why would they defile his grave, dig him out, and then anoint him? After the incident at the tomb, John has Jesus appear to the rest of the disciples in Judea before having breakfast with them on a beach in Galilee. Matthew has Jesus first appearing to them later on a mountain in Galilee. The long ending of Mark has Jesus appearing to two disciples "in the country" before he met the rest of the eleven and rebuked them for their lack of faith. Luke has this same sequence with a bit more elaboration, he has Jesus appearing to two disciples on the road to a village called Emmaus in Judea, before they returned back to Jerusalem and informed the eleven, though they doubted. Jesus then appeared before the eleven in Jerusalem and rebuked them for their lack of faith. Jesus then led them to a place near a town called Bethany and then ascended to heaven. The person

[152] See Mark 16:1-8, Matthew 28:1-10, Luke 24:1-12, and John 20:1-10

who wrote the long ending of Mark probably copied from Luke, since the story is the same but with less detail to make it fit in context with the rest of Mark.[153] Paul of Tarsus also reveals another contradiction within the crucifixion narrative, as he writes: *"Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the [rest of the] Twelve."* [1 Corinthians 15:3-5] The problem posed here is that in Matthew 27 we read that Judas hanged himself before Jesus was crucified out of regret for betraying, and Matthias was only appointed in his place after Jesus had already ascended in Acts 1, so it is impossible for Jesus to have appeared to the Twelve at all. Even, as we saw earlier, the Gospels refer to the disciples of Jesus as "The Eleven" after Judas betrayed Jesus. This showed that either Paul did not fully know Jesus' disciples and their struggles or that there is a historical problem with the Judas narrative.

This can be classed as anti-semitic trope by the later Gospel writers, since all of Jesus' disciples are either described as being from Galilee, or are closely associated with Galilee and the Galilean disciples. The only one who is explicitly said to be not from Galilee was Judas, whose name in Hebrew is literally "Yehudah Ish-Kariot" meaning "Yehudah of Karioth" with Karioth being a city in Judea, as seen in Joshua 15:25. In fact Judas is described as the group's treasurer, and also a thief, which is common in anti-semitic tropes, as one of the authors of John writes: *"He (Judas) did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it."* [John 12:6] We also read later in John: *"Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor."* [John 13:29] Whilst a person would object and say that all the disciples and Jesus himself were Jewish, as we will see later, anti-semitism was rife among the Church fathers who condoned their massacre and exile,

[153] See Mark 16:9-20 (Long Ending), Matthew 28:16-20, Luke 24:13-52, and John 20:19-29 & 21:1-14

and since Judea was seen as the center of Israel both politically and religiously, and not the relatively remote region of Galilee, it would help with the Gentile-centric and pagan religion which was propped up by Paul of Tarsus to get back at his Jewish and Jewish-Christian opponents. This was likely a trope later created by Mark, since as we saw earlier, Paul was ignorant of a disciple who betrayed Jesus, and so this was a narrative element that would support Gentile Christian agendas. This anti-semetic nature of writing is present throughout the Gospels, especially John, who casts Pilate in a good light compared to the Jews since in John he is portrayed as calling Jesus a king, saying that he committed no crime, tried to set him free, and instead of listening to the Jews who say to write on the sign near Jesus' Cross saying that he claimed to be the king of the Jews, Pilate calls Jesus the king of the Jews in defiance of them, showing the author's, relatively speaking, positive view of Pilate compared to the Jews.[154] We are not condemning the authors for this reason in it of itself, but it shows that the Gospel writers were more keen on polemics than on writing down actual history, as the author of John writes: *"Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name."* [John 20:30-31][155]

Returning to our discussion regarding the contradictions of the crucifixion, the Gospels unanimously agree on, relatively speaking, mundane issues like Jesus riding into Jerusalem on a donkey.[156] But when it comes to great theological issues like the Trinity and the crucifixion, there are innumerable contradictions.

A historical inaccuracy of the Gospel narratives can be seen with the Mishnah. In Sanhedrin 4 we find that it says:

---

[154] See John 18:37-38, 19:12, & 19:19-22
[155] This ending occurs often in John, showing that it was likely written by a combination of authors
[156] See Mark 11:7, Matthew 21:5, Luke 19:35, and John 12:14

"And in cases of capital law, the court opens the deliberations with a claim to acquit the accused, but it does not open the deliberations with a claim to find him liable. [...] in cases of capital law, the court directs the judgment based on a majority of one judge to acquit and based on a majority of two judges to find liable. [...] In cases of capital law, the court judges during the daytime, and concludes the deliberations and issues the ruling only in the daytime. [...] In cases of capital law, the court may conclude the deliberations and issue the ruling even on that same day to acquit the accused, but must wait until the following day to find him liable. Therefore, since capital cases might continue for two days, the court does not judge cases of capital law on certain days, neither on the eve of Shabbat nor the eve of a Festival. In cases of capital law, the judges commence issuing their opinions from the side, where the least significant judges sit. [...] A Sanhedrin of twenty-three was arranged in the same layout as half of a circular threshing floor, in order that all the judges will see one another and the witnesses. And two judges' scribes stand before the court, one on the right and one on the left, and they write the statements of those who find the accused liable and the statements of those who acquit the accused." [Mishnah Sanhedrin 4:1-3]

We will base our interpretation off of Mark since that is the earliest account, written at about 72 CE. We see that Jesus' trial could not have happened historically since it happened at night whilst trials for capital punishment happen for the day. It also happened during the Passover festival when trials are not allowed to take place. Jesus was also sentenced the very same night to crucifixion when verdicts of guilt in capital trials are only allowed to be put in place the next day. We also see that Jesus was sentenced by proclamation in the Gospels with everyone shouting "kill him!" whilst we see according to Jewish law that a group of judges would have to vote, from least to most superior, in order to reach the verdict and obtain a

majority. Witnesses are also said to be required, and we also see later in Mishnah Sanhedrin 4:4-5 that there is an intense interrogation process for witnesses that takes place yet there were no witnesses in the Gospel accounts. Keep in mind that Jesus was tried by the high priests and Sanhedrin of Judea, so it would not make sense that these scholars who knew the Torah like the back of their hand would all of a sudden abandon practicing their trial etiquette for one person.

We also see that the Mishnah documents: *"The Gemara raises a difficulty: But isn't it taught in a baraita: On Passover Eve they hung the corpse of Jesus the Nazarene after they killed him by way of stoning. And a crier went out before him for forty days, publicly proclaiming: Jesus the Nazarene is going out to be stoned because he practiced sorcery, incited people to idol worship, and led the Jewish people astray. Anyone who knows of a reason to acquit him should come forward and teach it on his behalf. And the court did not find a reason to acquit him, and so they stoned him and hung his corpse on Passover eve."* [Mishnah Sanhedrin 43a:20] This is found similarly in a work called "Sefer Toledot Yeshu" which is the first Jewish polemical work against Christianity. There are different versions of this book, and the Aramaic account is the oldest, likely having roots within the 2nd century, and could be seen as a made up story that the Rabbis made up to try and mock the Christians, or perhaps even more confusion amongst the parties who affirm that Jesus was executed.

So we see that the Mishnah claims that Jesus was killed by stoning and then his corpse was hung. His execution took place before the Passover eve, and his body was hung on it. This directly conflicts with the Christian account that claims that Jesus was crucified and died on a cross. As for the broader historicity, the most famous account is the "Testimonium Flavium" or the one documented by 1st century Jewish historian Flavius Josephus in his Jewish Antiquities where he writes: *"Now there was about this time Jesus, a wise man, if it be lawful to call him a*

man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."[157] This account is disputed though, with some saying that it is partially authentic and some saying it is a complete forgery. This is because Josephus was a Jew and so it would never make sense that he was praising Jesus as a kind of "more than a man" or how he resurrected on the third day, since Josephus obviously was a practicing Jew and not a Christian who believed these things. In fact, it sounds more like Eusebius than Josephus. As for those arguing partial authenticity, then this argument is subjective since it mainly relies on the fact that the passage can be reconstructed into Josephus' writing style. The partially authentic narrative would be one where Jesus was a miracle worker and preacher who was crucified. This can easily be rebutted by another equally subjective argument which is that none of it sounds like Josephus' writing style. As well modern historians make it a 'fact' that Jesus was crucified, since both Josephus and Tacitus mention the crucifixion. To that we say that why is Josephus mentioning this making it a fact? For doesn't Josephus mention in the partially authentic narrative that Jesus was a miracle worker? So what makes the secular historian accept the crucifixion yet reject the miracles? Why don't we accept the partially authentic narrative in its entirety? This is obviously due to the methodology of modern history, which is to reject miracles of any kind, so it represents a strange standard that is applied to Josephus' testimony, which if removed would result in absurdities for modern historians. To note, we reject the testimony of Josephus outright.

[157] The Antiquities of the Jews by Flavius Josephus, Book XVIII, Chapter 3, Section 3

In this chapter, Josephus talks about disturbances that occurred in Judea at the time and he references them in his previous book "The Jewish War." He references how Pilate blasphemously brought images, called ensigns, of Caesar into Jerusalem.[158] He also references how Pilate used funds to build extra aqueducts to bring a current of water into Jerusalem, but the Jews protested this.[159] Though, Josephus never bothers to mention Jesus, which is a very significant event, among these disturbances in Judea during the first century, showing that this testimony is likely a forgery. Accepting the testimony also is problematic because it results in no passage unity and we only have fragments of dependent clauses that are left after we take off the material that is forged, leaving us with no complete sentences. Also it would not make sense that Josephus is so compassionate to Jesus in his description of him because he is an official of the Roman authorities, so obviously he would want to please them and not show sympathy to someone who they considered a disturbance. To reiterate as well, Josephus was a Jew, so it would not make sense that he was compassionate to what he considered a false Messiah claimant. As well, Origen quoted Josephus on 7 separate occasions yet he never quoted this passage, which likely would have been the one of most interest to Origen, thus further cementing the fact that this passage is a complete Christian forgery.

Tacitus, a reputable Roman historian, wrote an authentic statement about Jesus and how he was crucified: *"Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus,"* and this account is dated to

---

[158] See The Antiquities of the Jews by Flavius Josephus, Book XVIII, Chapter 3, Section 1 and The Jewish War by Flavius Josephus, Book II, Chapter 9, Sections 2-3

[159] See The Antiquities of the Jews by Flavius Josephus, Book XVIII, Chapter 3, Section 2 and The Jewish War by Flavius Josephus, Book II, Chapter 9, Section 4

about 116 or 117 CE.[160] This is, essentially speaking, almost 100 years after the fact. Tacitus wrote this in response to the emperor Nero who claimed that the Christians of Rome had burned Rome down. Whilst he was no friend of the Christians, he was aware that they probably had nothing to do with the fire at Rome. Tacitus does not say his sources, but it was most probably not from his own investigation into Christianity. He was also a member of the "quindecimviri sacris faciundis" which was a priestly organization responsible for investigation into religions that were legally allowed within the Roman empire, but Christianity was not allowed up until Constantine.[161] Nonetheless, it is expected that he probably had some knowledge of Christians and their claims due to his role there, but maybe not anything of historical value.

We also have no actual artifacts or eyewitness testimonies regarding the crucifixion. If we assume for the sake of argument that the statement of Josephus is authentic, then it would not mean anything anyway. This is because the Qurʾān and Islāmic tradition affirm that there was a crucifixion event where a person had the figure of Jesus imposed on them and that he was crucified, so it would not be surprising that there were rumors of Jesus' and that Josephus picked it up and wrote down, and was also indicated by Tacitus and other historians of the time period.

A great analogy that we have can be seen with John F. Kennedy's assassination. There were thousands of eye witnesses and plenty of cameras recording, yet the narrative is still widely disagreed upon. There is great suspicion as to whether or not Lee Harvey Oswald even committed the crime. There also is the question of whether he was backed by any kind of other power since he was a known communist who had tried to renounce his American citizenship for Soviet citizenship. Some say he was backed by the KGB or by Fidel Castro. There is even greater evidence for some kind of conspiracy since a few days after the assassination, on live TV,

---

[160] The Annals of Tacitus, Book XV, Chapter 44
[161] See Michael Grant on Encyclopedia Britannica, https://www.britannica.com/topic/Roman-religion/Priests

Oswald was in police custody in a police station before a man named Jack Ruby shot and killed him. Some also posit that there could be a second shooter in the grassy knoll called the "Badge man" due to relatively obscure photo evidence, and also lost video evidence from the library of congress. Some even outlandishly posit that he was killed by the CIA or by his vice president, Lyndon B. Johnson. Whatever the case, it is quite certain that there remains a great degree of mystery about the murder of JFK. So what about with an event that happened more than 2000 years ago, of which we have no eyewitness accounts, artifacts, and our earliest authentic account from nearly 100 years after, so this analogy shows that we cannot rule the crucifixion a closed case.[162]

We can differentiate historical events into 3 categories. The first are historical events, like Julius Caesar being assassinated. These have no dispute about their occurrence as a historical fact. The second are ahistorical events which include things like miracles, for example Jesus' virgin birth. These are not entirely impossible but do not necessarily fit the empirical understanding of history. The third are nonhistorical events, like the Nazis conquering America. These are rejected as pure fiction even if they are not miracles, or anything of the sort. Our position is that the crucifixion of Jesus is a nonhistorical event, even though there was a historical crucifixion event involving a man who resembled him. The reason for this, even from a secular perspective, is that Josephus' testimony is disputed in the first place, and even if we accept the partially authentic version, it would still result in a weird standard that is employed by modern historians where they reject that Jesus performed miracles yet they affirm the crucifixion as an "indisputable fact." So for the modern historian, it is better to posit that the narrative of a

[162] See Jeff Wallenfeldt on Encyclopedia Britannica, https://www.britannica.com/event/assassination-of-John-F-Kennedy/Conspiracy-theories

crucified Jesus is one that was passed around like the miracles, and so purely from a secular perspective we cannot readily approve either of them.

Another issue with affirming the crucifixion as a historical event, from a secular perspective is the sheer amount of baggage that it carries with it. What is meant by this is that it is so grounded and based within religious ideology that it is impossible to, secularly speaking, deduce it as a separate historical event from that ideology. This is why many historians consider the Trojan war to be a myth due to the fact that the narrative in it of itself is virtually inseparable from the mythological baggage it carried like Paris' relationship with the gods and being chosen by some of them, and how the gods chose different factions, and the story of the mythical hero Achilles, among a variety of different ahistorical events that crowd this event. The is intrinsically tied to and inseparable from things like the Pauline understanding of a god becoming incarnate and dying for the sins of humanity, the idea of a suffering Jewish Messiah, the belief in justification without works but faith alone, also the resurrection that occurred and the eclipse that encompassed the land of Judea afterwards, all of it is intrinsically tied to the event. This is different from other events that, although they have religious ties, are historically verifiable like the Hijrah (migration of Muḥammad ﷺ and his followers from Makkah to Madīnah) which is mentioned by early Christian authors like Thomas the Presbyter and by numerous anonymous Greek inscriptions which are less than 2 years after the death of the Prophet ﷺ.

The crucifixion also has several mythological influences like from the death of Hector in the Iliad and the archetype of a dying-and-rising god. As for the archetype, then this is found with ancient Greek gods and heroes like Dionysius, Hercules, Mithras, and Asclepius. Paul merely took this archetype and applied it to the Jewish Messiah. Even early Pauline Christians were aware of this similarity and did not deny it. For instance Justin Martyr says: *"Justin: Be*

well assured, then, Trypho, that I am established in the knowledge of and faith in the Scriptures by those counterfeits which he who is called the devil is said to have performed among the Greeks; just as some were wrought by the Magi in Egypt, and others by the false prophets in Elijah's days. For when they tell that Bacchus, son of Jupiter, was begotten by [Jupiter's] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses? And when they tell that Hercules was strong, and travelled over all the world, and was begotten by Jove of Alcmene, and ascended to heaven when he died, do I not perceive that the Scripture which speaks of Christ, 'strong as a giant to run his race,' has been in like manner imitated? And when he [the devil] brings forward Aesculapius as the raiser of the dead and healer of all diseases, may I not say that in this matter likewise he has imitated the prophecies about Christ?"[163] Justin Martyr goes on to say in the next chapter about how the myths of Mithras were inspired by the prophecies of Daniel and Isaiah about Christ. Justin literally uses the phrase "imitated the prophecies about Christ" signaling how they are similar, and acknowledges the similarity, unlike most Christian apologists now. Justin Martyr also writes: *"For you know how many sons your esteemed writers ascribed to Jupiter: Mercury, the interpreting word and teacher of all; Aesculapius, who, though he was a great physician, was struck by a thunderbolt, and so ascended to heaven; and Bacchus too, after he had been torn limb from limb; and Hercules, when he had committed himself to the flames to escape his toils; and the sons of Leda, and Dioscuri; and Perseus, son of Danae; and Bellerophon, who, though sprung from mortals, rose to heaven on the horse Pegasus. For what shall I say of Ariadne, and those who, like her, have been declared to be set among the stars?*

[163] Dialogue with Trypho by Justin Martyr, Chapter 69

And what of the emperors who die among yourselves, whom you deem worthy of deification, and in whose behalf you produce some one who swears he has seen the burning Caesar rise to heaven from the funeral pyre? And what kind of deeds are recorded of each of these reputed sons of Jupiter, it is needless to tell to those who already know. This only shall be said, that they are written for the advantage and encouragement of youthful scholars; for all reckon it an honourable thing to imitate the gods. But far be such a thought concerning the gods from every well-conditioned soul, as to believe that Jupiter himself, the governor and creator of all things, was both a parricide and the son of a parricide, and that being overcome by the love of base and shameful pleasures, he came in to Ganymede and those many women whom he had violated and that his sons did like actions. But, as we said above, wicked devils perpetrated these things. And we have learned that those only are deified who have lived near to God in holiness and virtue; and we believe that those who live wickedly and do not repent are punished in everlasting fire."[164] This is from the same section that we quoted earlier where Justin Martyr said that there was no difference between the Christian understanding of Jesus and the Greco-Roman understanding of savior incarnate god-men. Justin specifically talks about the archetype of how these gods and heroes died and then were raised to heaven, and how Jesus is just another iteration of this. This also has similarities to the story of Hector in the Iliad. Hector was the son of Priam, who was the prince of Troy, who was the son of the king. In book 22 of the Iliad, all of the Trojans retreat into the city and Hector is the only one left. Hector refused to retreat into the city. At first he tries to negotiate with Achilles before running from him. As we read in Matthew, Jesus tries to negotiate with God regarding his mission and then tries to get out of his mission. The Iliad talks about how the gods had forsaken him: *"Then Father Zeus lifted his golden scales, and placed in them two fateful portions, one for Achilles, and the other for Hector. He held them*

[164] The First Apology by Justin Martyr, Chapter 21

by the middle, and the fate of Hector sank down deep into the house of Hades—and Phoebus Apollo left him."[165] In fact the Greek verb used "leipō" is the same verb that Matthew & Mark used to describe how God had forsaken Jesus "enkataleipō" so we can say that the gods had forsaken Hector. Whilst a Christian could say that this is Psalm 22 and that this has nothing to do with Homer, we know that there is a literary technique called "memetic hybridity" which is where two traditions can be blended together, and this is what happens with Mark, where master storytellers can easily blend two traditions together. Achilles then stabs Hector in the throat and Jesus is nailed to the Cross, or as John has it, is stabbed in his side.[166] Achilles then allows the dogs and birds to maul Hector, the servant in Psalm 22 cries out about the dogs encircling him. Other Greeks come and stab Hector's corpse, the New Testament Jesus is mocked on the Cross. Hector's mother and wife witness the event and weep with extreme grief. All the Gospel accounts have Mary, Jesus' mother, and Mary Magdalene, who was a wife-like figure to Jesus, witness his crucifixion, albeit some differences.[167] Hector's little brother also witnesses his death and in John the "beloved disciple" whom Jesus makes his brother also witnesses the crucifixion.[168] In book 24 of the Iliad, Priam begs for his son's body and Achilles, regretful, agrees. In the Gospels, Joseph, a man who has the same name as the father figure of Jesus, asks Pilate for his body. In book 2 of the Aeneid[169], the dead Hector appears to Aeneas and tells him to flee Troy, whilst in the Gospels Jesus appears to the women and tells them to inform the disciples that they should go to Galilee. Thus we see that the Christian view of Jesus being a

---

[165] The Iliad by Homer, Part II, Book 22, Verses 209-213
[166] See John 19:34
[167] This is because she was the first person to witness Jesus' resurrection and thus became an "apostle to the apostles" as is often said, to tell the apostles of Jesus' crucifixion. Several writings like the Gnostic Gospel of Philip have Mary Magdalene be the most beloved disciple to Jesus, see http://www.gnosis.org/naghamm/gop.html
[168] See John 19:26-27
[169] An epic poem written by the poet Virgil, a Roman writer, which is based on the Iliad and talks about the origins of Rome and its people

dying-and-rising savior man god is one that has direct parallels with ancient Greco-Roman myths.

The Q Gospel[170] also makes no mention of the crucifixion, showing that it likely had no mention within early Christian sources.[171]

The author of 2 Peter, falsely claiming to be an eyewitness, sums it up: *"For we did not follow cleverly contrived myth when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty."* [2 Peter 1:16] The crucifixion is this one cleverly contrived myth that is still held very popularly now. This charlatan is likely addressing the attacks of Jews, other Christian groups, and pagans against the New Testament Gospels, calling them mythology that was reappropriated. This is because mimesis[172] and other forms of mythological literature were very extant within the literary culture of the Greco-Roman world.

Thus we have managed to prove that crucifixion is a belief that is unsubstantiated by historical evidence, one that is not prophesied but also the opposite of it is prophesied, and that it is a direct product of the ancient Greek and Roman pagan philosophers and their beliefs. This is all unfitting for a rational person and for a person who truly reveres Jesus to claim about him.

A counter argument could be: but who would make up a crucified Messiah? It seems quite the oxymoron that a Jew would come up with this, thus the only seemingly plausible answer is that there was a Jew named Jesus who claimed to be the Messiah and was crucified. The answer to this is simple, Paul of Tarsus. He was the founder of Pauline Christianity as we know it, and he was a traveling tent-maker and amateur Hellenistic philosopher who wanted to

---

[170] The "Q" Gospel (From German "Quelle" meaning "Source") is believed to be a source of the Bible according to the 2 document hypothesis, dating to around ~50 AD. The 2 document hypothesis stipulates that Mark is the first Gospel, and there was also another Gospel that only contained Jesus' statements, which is called Q. Matthew then used Q and Mark as a source, and Luke used the three others as a source. John was written separately at a later time.
[171] There are many different models of the Q gospel, made by piecing together the common material from Matthew and Luke not found in Mark, but none of them have any mention of the crucifixion. Our personal recommendation is the one by Dr, James Tabor: https://jamestabor.com/wp-content/uploads/2023/08/Tabor-Q-Based-on-Luke.pdf
[172] Literary style that essentially means "imitating"

make a name for himself, we will elaborate upon him in much detail later. In Daniel 9 we read that a Messiah will be cut off, or killed, with the absence of the definite particle in Hebrew.[173] This means that a Messiah will be cut off, not Jesus, the definite Messiah of the Jews. The term Messiah can refer to priests, prophets, military leaders, and other figures in the indefinite form. In fact in Isaiah 45 we read that Yahweh calls Cyrus, an idol worshipper, His Messiah: *"This is what Yahweh says to His Messiah, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor,"* [Isaiah 45:1] so we see that in the indefinite form that the term Messiah refers to a wide range of figures, even pagan Gentiles. In fact in Josephus we read that there were many figures named Jesus (or Yeshua) before Jesus came. This is likely because Yeshua is a shortened form of the name Yehoshua, or Joshua, kind of like in English "Josh", so many of these parents wanted their kids to be a new Joshua, a warrior Messiah like the one in Daniel 9 who would go and be martyred against the Romans. Remember that we do not deny that there was a crucifixion event, so he probably heard rumors from the Jerusalem authorities & wider populace and subsequently then became the first believer in Christ to insist he was crucified. Paul combined the idea of the Jewish Messiah dying, which we know in reality is a mistake of his, with a dying and rising savior god by dying for their sins. For Paul, Jesus was not just a Messiah, but he was the Davidic king Messiah who would announce the end of times, which he believed was imminent, but we will elaborate on this later.

Every single event that we find in the crucifixion narrative, therefore, is either historically implausible, or pure mythology.

---

[173] See Daniel 9:26

PART II: THE APOSTOLIC AGE

Chapter 4: The Messianic Congregation

James the Just

A character who is practically written out of the Bible, but was actually a very important figure was James the Just. It is important to know beforehand that the Acts of the Apostles are not the only attempted history of the early Church as there exist many apocrypha like the Acts of Peter, the Acts of Paul, the Acts of Barnabas, the Acts of Thaddeus, and many more that come from many other Christian sects but it is just the canon of most churches today that accept the

Acts of the Apostles that we have today. Matthew informs us: *"Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas?"* [Matthew 13:55] So we see that James was a sort of half-brother of Jesus, since Jesus had no father whilst James was the begotten son of Joseph. James was a very significant figure after the ascension of Jesus, as Paul of Tarsus writes to the Galatians: *"James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship…"* [Galatians 2:9] This ordering is very significant, as noted by professor Dale Allison, because it has James be the first most important, followed by Peter and John, which shows that the early Church in Jerusalem after the ascension was headed by James.[174] Another story that showcases this is when Peter escapes from prison: *"Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison. 'Tell James and the other brothers and sisters about this,' he said, and then he left for another place."* [Acts 12:17] Notice how James is the only one that is named to be informed, it shows that Peter considered him the most senior official of the Church and he didn't even bother to name anyone else specifically due to his haste, but rather instinctively knew from prior knowledge that James was the leader of the Church. In Acts 15, there is a dispute amongst the believers of Antioch as to whether or not Gentile believers should be circumcised, and everyone listened to James' decree and issued that. This again shows how the early Church took him very seriously. In Acts 21, Paul also subordinates to James by undergoing ritual purification rites. These two stories will be elaborated upon later. There are also extra biblical sources that elaborate upon this, for example the Gospel of Thomas. This Gospel is a sayings Gospel, like Q, that can be traced back to the first century in its composition according to many scholars, as well 13 of its 16 parables are found in the modern New

[174] Mentioned by him in his interview on Blogging Theology: https://youtu.be/EebFCeAMOcQ?si=XyC7oWEH8OpJLDIs

Testament, and it overlaps with the Q source in about 40 places.[175] It states in sayings 12: *"The disciples said to Jesus, 'We know you will leave us. Who is going to be our leader then?' Jesus said to them, 'No matter where you go you are to go to James the Just, for whose sake heaven and earth came into being'"* [Gospel of Thomas Saying 12] and we see that even different sects agree that James was the leader. It can be interpreted that people had to go to the head of the Church in order to receive "teaching licenses" in order to preach the Gospel, so people had to go to James to receive the Gospel. This concept is found in works like the Clementine Homilies, where anyone looking to preach the Gospel must go to James and have his approval, along with witnesses, in order to teach the Gospel.[176] This can be extracted from this document, but also found in other parts of the New Testament, but we will elaborate on this later. We see even Church fathers say that James was the leader after Jesus, as Eusebius quotes Church father Clement of Alexandria: "*Peter and James [the fisherman] and John after the Ascension of the Savior did not struggle for glory, because they had previously been given honor by the Savior, but chose James the Just as Overseer of Jerusalem*."[177] Eusebius says: *"James whom men of old had surnamed 'Just' for his excellence of virtue, is recorded to have been the first elected to the throne of the oversight of the church in Jerusalem."*[178] So we see that James was elected as leader of the Church after Jesus and that he was well known for his virtue. A second century Christian chronicler named Hegesippus, who claimed he came from the generation after the apostles, is quoted as saying:

"James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our Saviour to

---

[175] Mentioned by him in his interview on Blogging Theology: https://youtu.be/r6VLV5cfXDk?si=sHnEJKDHBSUJjMKF
[176] Clementine Homilies, Homily 11, Chapter 35
[177] Ecclesiastical History by Eusebius of Caesarea Book II, Chapter 1, Section 3
[178] Ecclesiastical History by Eusebius of Caesarea Book II, Chapter 1, Section 2

the present day; for there were many that bore the name of James. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath. He alone was permitted to enter into the holy place; for he wore not woolen but linen garments. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people."[179]

We see that James was elected by the other apostles to be a leader of the Church. In fact, he was so respected even by the Jews that they allowed him to enter into the temple privately and let him stay there for hours on end. A document called "The Ascent of James" which has both Latin and Syriac variants says: *"The church in Jerusalem that was established by our Lord was increasing in numbers being ruled uprightly and firmly by James who was made Overseer over it by our Lord*."[180] So we see that James was without a doubt handed leadership of the Church after the ascension of Jesus. Even Josephus acknowledges that James was the leader of the Messianic movement after Jesus: *"Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent*."[181] James was very respected by the Jews of Jerusalem to the extent that

---

[179] Ecclesiastical History by Eusebius of Caesarea Book II, Chapter 23, Sections 4-6
[180] The Ascents of James : History and Theology of a Jewish-Christian Community by Robert E. Van Voorst, Page 59, 1.43.3 (S)
[181] The Antiquities of the Jews by Flavius Josephus, Book XIX, Chapter 9, Section 1

some of them complained to king Herod Agrippa about how Ananus had stoned James for "breaking the law" which we can infer to mean believing Jesus is the Messiah.

We will delve further into James' theology later, but for now we must know that he practiced the Law diligently: *"If you really keep the royal law found in Scripture, 'Love your neighbour as yourself,' you are doing right. But if you show favouritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, 'You shall not commit adultery,' also said, 'You shall not murder.' If you do not commit adultery but do commit murder, you have become a lawbreaker."* [James 2:8-11] This was probably a later author writing in his name, but it still nonetheless shows the key foundation of James' theology which is the law. We also read: *"You see then how that by works a man is justified, and not by faith only."* [James 2:24]

The author writing in the name of Jude, another brother of Jesus, writes: *"For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord."* [Jude 4] The rest of the epistle from verses 3-22 argues the same message, that there were people who were allowing people to follow corrupt desires by saying that the grace of God alone justifies people and not the Law.

The Rest of the Congregation

In Acts we read: *"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet*

together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved." [Acts 2:42-47] Obviously, if the apostles broke Jewish laws then they would have been not allowed within the temple nor would they have had the favor of the other Jews there. We also see disciples that are not in Jerusalem still devoutly observing the Law: *"In Damascus there was a disciple named Ananias. The Lord called to him in a vision, 'Ananias!' 'Yes, Lord,' he answered. The Lord told him, 'Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.'"* [Acts 9:10-11] We also read: *"A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there."* [Acts 22:12] So we see that the disciples, even when outside of the Jerusalem area, still practiced the law diligently as part of their own belief that it was still in effect and that Jesus had not abrogated it. So a Christian cannot say that the disciples were only practicing the Law out of fear of the Jerusalem authorities. In fact Ananias was so pious and practiced the law that he was spoken to by the Lord Himself, and he was not rebuked for it.

Many years later Paul of Tarsus paid a visit to Jerusalem. Many thousands of the people there had become Christians by that time. When he gets there he is greeted by the elders of the Church in Jerusalem who tell him: *"When they heard this, they praised God. Then they said to Paul: 'You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.'"* [Acts 21:20] So we see that in the time of the disciples, they practiced the Law and preached it, so many Christian communities who were upon the message of Jesus and his disciples existed within the Levant at the time, most probably in the Decapolis[182], with the heart being Jerusalem, and spreading out from there. Paul of Tarsus also writes about the many

[182] See Appendix C.

"churches in Judea" and given the previous context, about how thousands of Jews in Jerusalem were upon the creed of James and even in cities as far north as Damascus there were disciples preaching Jesus' message under the authority of James, so we can safely predict that these churches were under the creed of James due to their sheer proximity and submission to Jerusalem.[183]

Whilst some would object that these epistles contain notions of Jesus' divinity by calling him "Lord" and other such titles, it is important to know that such titles, in Greek, do not necessitate divinity. For instance in the Clementine Homilies, Peter is addressed as "Lord" as a sign of respect, and so is Jesus, but this work will be covered in more detail later. In Matthew 13:27, the parallel of the weeds, the term "Kurie" (The Greek term that is often translated as "Lord") is used to mean "Sir" when the servants address the owner of the house. As well, in English we find terms like "Lord of the house" to refer to noblemen. It has the same meaning as the Arabic word "Sayyid" and this word is Islāmically used to refer to Muḥammad ﷺ, his companions, Jesus ﷺ, Moses ﷺ, and other than them with the meaning of "Master" but obviously not in a sense of lordship or divinity, but one in a sense of respect. In conversational Arabic, it can be used to refer to a superior at a job interview for example. As well, we do not claim that these works are authentic to their authors (James, Jude, etc.) but rather are representative of their respective ideologies.

As well, from a purely historical context, it is most probable that the early Messianic movement believed in pure monotheism because education was definitely not widespread throughout Judea unlike more wealthy provinces like Italy or Egypt, so the access to philosophical works which would have promoted the view of Jesus as a divine being, like those of Philo, were not widespread. In the ancient world, very few people were literate, and when we

[183] See Galatians 1:22 and 1 Thessalonians 2:14

look at Jesus and his followers there is no reason to suggest that they would be literate since none of them came from noble or wealthy families. Given their lack of philosophical education, and education in general, when they would have found verses like Deuteronomy 6:4 and other parts of the Torah that suggest monotheism they would obviously known that Jesus was not divine in any sense, and his miracles were understood in a Jewish context since other prophets performed miracles too like Elijah raising the dead, Moses splitting the sea, Joshua stopping the sun, all of these miracles happened with the permission of God and do not indicate any divinity, and Jesus would be no different. There is also no historical evidence that Jesus ever claimed to be a divine being, with the earliest Christian source being Paul of Tarsus, who never met Jesus.

Chapter 5: Paul the Apostate

Twisting Scripture

Paul of Tarsus, also known as Saul, was an individual who used to persecute the Church before on the road to Damascus to persecute the Church, he fell from his horse and subsequently Jesus appeared to him in a vision. He informed him of how he had chosen him to convey his message and ordered him to stop persecuting the Church. Paul, who proclaims himself to be a former Pharisee and student of Gamaliel, often quotes the Torah to support his theology. Though, on most occasions, Paul in fact fails to grasp the meaning of the verse or he twists it in a manner to suit his theology.

The first example can be in his epistle to the Romans where he writes: *"But what does it say? 'The word is near you; it is in your mouth and in your heart,' that is, the message concerning faith that we proclaim: If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved."* [Romans 10:8-10] Here Paul quotes Deuteronomy 30:14 and says that the word of faith, which is belief in Christ, will justify people and not their works. Lets see what Deuteronomy actually has to say: *"No, the word is very near you; it is in your mouth and in your heart so you may obey it."* [Deuteronomy 30:14] So we see that this verse actually is to the complete opposite of Paul's theological claim since it says that the word of faith is near people so that they may obey it via the works of the law, not by merely having faith.

Another example can be found later in Romans: *"and in this way all Israel will be saved. As it is written: 'The deliverer will come from Zion; he will turn godlessness away from Jacob.'"* [Romans 11:26] Paul says that the Messiah will come to Israel and that he himself will remove the godlessness away from Jacob. Let's see what Isaiah actually has to say: *"'The Redeemer will come to Zion, to those in Jacob who repent of their sins,'declares Yahweh."* [Isaiah 59:20] So we see again another gross misinterpretation that is the complete opposite of what is actually present in the verse since Yahweh declares that the Messiah will come to those who repented, not that the Messiah himself will redeem them. This could be because Paul was quoting the Septuagint[184], which has a similar reading, but the Dead Sea Scrolls[185] have a similar reading which is present in the modern Masoretic text[186]. This casts doubt on Paul's claim of him being a Pharisee since if

[184] Greek translation of the Old Testament that is dated from 3rd-1st century BCE
[185] Oldest textual variant of the Bible found in the caves of Quamran dated to about 2nd century BCE
[186] Modern textual variant created by scribes known as the Masoretes from the 5th-10th century CE

he were, he should have at least basic knowledge of Hebrew to not have to rely on the Septuagint.

In Galatians, Paul's earliest letter, he writes: "*The promises were spoken to Abraham and to his seed. Scripture does not say 'and to seeds,' meaning many people, but 'and to your seed,' meaning one person, who is Christ."* [Galatians 3:16] Here Paul is quoting Genesis where it is written: *"All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted."* [Genesis 13:15-16] Also Genesis 17: *"Then God said, 'Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.'"* [Genesis 17:19] Paul is saying that the Hebrew word for seed (zera) is not used in the plural, meaning that it culminates in one person of this seed, who is Christ, and that the covenant would be fulfilled through him. This does not make sense when we examine both verses since it says "I will make your offspring (zera) like the dust of the earth" and "his descendents" so it obviously means that the zera, even in the singular form, refers to the overall seed of Abraham and Paul is not properly quoting the passage from Genesis.

Again in Romans we read: *"What shall we conclude then? Do we have any advantage? Not at all! For we have already made the charge that Jews and Gentiles alike are all under the power of sin. As it is written:*

'There is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.' 'Their throats are open graves; their tongues practice deceit.' 'The poison of vipers is on their lips.' 'Their mouths are full of cursing and bitterness.' 'Their

feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.' 'There is no fear of God before their eyes.'" [Romans 3:10-20]

Paul quotes an amalgamation of different verses to show that nobody is righteous, but the one he quotes initially is Psalm 14:1-5.[187] What does Psalm 14 say? *"The fool says in his heart, 'There is no God.' They are corrupt, their deeds are vile; there is no one who does good. Yahweh looks down from heaven on all mankind to see if there are any who understand, any who seek God. All have turned away, all have become corrupt; there is no one who does good, not even one. Do all these evildoers know nothing? They devour My people as though eating bread; they never call on Yahweh. But there they are, overwhelmed with dread, for God is present in the company of the righteous."* [Psalm 14:1-5] So we see that this section is actually talking about atheists, not mankind in general, which again shows Paul's false quotation of this verse to support his doctrine of justification by faith alone. In fact the final verse even says that "God is present in the company of the righteous" showing that God's people at this time, the Israelites, were generally righteous because of their faith and their works, and that God is with them because of it, showing that there were righteous people. In fact, in the rest of the verses Paul quoted, all of them talk about specifically evil people before contrasting them with righteous people, all of which explicitly goes against Paul's theology that nobody is righteous.[188] In fact Paul's commentary in it of itself is deceptive, as whilst there is a method of Biblical commentary called "cantena" ("chain") which is where the commentary is made up of different verses, Paul deliberately alters the meaning of those verses, so it is categorically incorrect.

Paul again writes to the Romans: *"Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held*

---

[187] See Appendix D. for a concise picture of what he quoted
[188] See Psalm 5:9, Psalm 140:3 , Psalm 10:7, Psalm 36:1 and Isaiah 59:7-8.

accountable to God. Therefore by the deeds of the Law no flesh will be justified in His sight, for by the Law is the knowledge of sin." [Romans 3:19-20] Paul says that the reason the Law was revealed was to show the Israelites that it was impossible to complete, and thus that everyone was guilty before God since they couldn't uphold it. This contradicts Deuteronomy where it says: *"Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, 'Who will ascend into heaven to get it and proclaim it to us so we may obey it?' Nor is it beyond the sea, so that you have to ask, 'Who will cross the sea to get it and proclaim it to us so we may obey it?' No, the word is very near you; it is in your mouth and in your heart so you may obey it."* [Deuteronomy 30:11-14] So we see that Yahweh informs the Israelites that the Law was not too difficult to uphold and that the word of faith is near them, so that they may obey the Law.

Paul writes to the Galatians: *"For all who rely on the works of the law are under a curse, as it is written: 'Cursed is everyone who does not continue to do everything written in the Book of the Law.'"* [Galatians 3:10] Paul describes the Law as a curse. Paul writes concerning himself to the Phillipians: *"circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the Church; as for righteousness based on the law, faultless. But whatever were gains to me I now consider loss for the sake of Christ.What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ [...]"* [Phillipians 3:5-8] Paul explicitly states that his previous attempts to hold the Law as a Pharisee were "garbage" and these two statements, when taken in context of the Old Testament, are blasphemous, as it is written: *"For I command you today to love the Yahweh, your God, to walk in obedience to him, and to keep his commands,*

decrees and laws; then you will live and increase, and Yahweh your God will bless you in the land you are entering to possess." [Deuteronomy 30:16] The reason this is blasphemous is because the Law is the command of Yahweh to His chosen people, so by saying that it is a curse he is effectively cursing Yahweh by criticizing His commands that He ordered to be loved alongside Him. Paul's statement in Philipians as someone who was "faultless" in observing the Law also conflicts with his epistle to the Romans: *"So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature, a slave to the law of sin."* [Romans 7:21-25] We see that Paul's testimonies contradict since on the one hand he is telling the Philipians and Galatians that the law is garbage and a curse, showing his disdain for it, whilst to the Romans he proclaims how he loves it. As well, to the former, he claims that he was faultless in observing the Law, whilst to the Romans he writes about how he sees "another law at work" in him and how this law made him a "prisoner of sin." It seems that Paul tailors who he is to the specific community he is writing to in order to score points with them.

Paul also wrote: *"For the wages of sin is death"* [Romans 6:23] and he also wrote: *"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned"* [Romans 5:12]. Additionally, this misrepresenting of scripture is found throughout the New Testament, like the author of Hebrews writes: *"In fact the Law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness."* [Hebrews 9:22] We read the opposite in Psalms

where it says: *"Sacrifice and offering You did not desire-but my ears You have opened-burnt offerings and sin offerings You did not require."* [Psalm 40:6] We also read later in Psalms about how God does forgive without the shedding of blood:

"In spite of all this, they kept on sinning; in spite of His wonders, they did not believe. So He ended their days in futility and their years in terror. Whenever God slew them, they would seek Him; they eagerly turned to Him again. They remembered that God was their Rock, that God Most High was their Redeemer. But then they would flatter Him with their mouths, lying to Him with their tongues; their hearts were not loyal to Him, they were not faithful to His covenant. Yet He was merciful; He forgave their iniquities and did not destroy them. Time after time He restrained His anger and did not stir up His full wrath. He remembered that they were but flesh, a passing breeze that does not return." [Psalm 78:32-39]

Another example can be with the story of Jonah and Nineveh. God describes Nineveh as a wicked nation: *"The word of Yahweh came to Jonah son of Amittai: 'Go to the great city of Nineveh and preach against it, because its wickedness has come up before Me'"* [Jonah 1:1-2] and what happened later was that the king of Nineveh and the entire population of 12,000 people repented, and God accepted their repentance without the shedding of blood:

"When Jonah's warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. This is the proclamation he issued in Nineveh: 'By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will

not perish." When God saw what they did and how they turned from their evil ways, He relented and did not bring on them the destruction He had threatened." [Jonah 3:6-10]

Another example of this Christian dilemma is in Acts, where we see it says: *"Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money."* [Acts 7:16] The mistake in this verse is clarified by numerous Biblical commentaries like Barnes' Notes on the Bible:

"That Abraham bought - The word 'Abraham' here has given rise to considerable perplexity, and it is now pretty generally conceded that it is a mistake. It is certain, from Genesis 33:19 and Joshua 24:32, that this piece of land was bought, not by Abraham, but by 'Jacob,' of the sons of Hamor, the father of Shechem. The land which 'Abraham' purchased was the cave of Macpelah, of the sons of Heth, in Hebron, Genesis 23. Various solutions have been proposed of this difficulty, which it is not necessary to detail. It may be remarked, however:

(1) That as the text now stands, it is an evident error. This is clear from the passages cited from the Old Testament above.

(2) it is not at all probable that either Stephen or Luke would have committed such an error. Every consideration must lead us to the conclusion that they were too well acquainted with such prominent points of the Jewish history to commit an error like this.

(3) the 'probability,' therefore, is, that the error has arisen since; but how, is not known, nor is there any way of ascertaining."

Returning to Paul, another interesting story we find is in Acts 21, which is when Paul returns to Jerusalem. By this time, many of his epistles like Galatians & Romans were written. In Galatians he writes: *"for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for*

you are all one in Christ Jesus." [Galatians 3:27-28] He also writes in Romans: *"But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code."* [Romans 7:6] So we see that by this time Paul had already considered the Law abrogated. In Acts we read: *"The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what God had done among the Gentiles through his ministry. When they heard this, they praised God. Then they said to Paul: 'You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs. What shall we do? They will certainly hear that you have come, so do what we tell you. There are four men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everyone will know there is no truth in these reports about you, but that you yourself are living in obedience to the law. As for the Gentile believers, we have written to them our decision that they should abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality.' The next day Paul took the men and purified himself along with them. Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them."* [Acts 21:18-26] So we see that when Paul meets the elders in Jerusalem, they are boasting about how many of the Jews had converted and about how they were zealous for the Law. They had heard rumors about how Paul had been writing against the Law, so they asked him to prove himself loyal to the Law by undergoing ritual purification rites. Paul then underwent these rites. This again shows how Paul changes colors because remember that in his previous epistles he wrote about how the Law was

abrogated, but here he was practicing it. Whilst some would argue that this is no problem because in Acts 16 Paul circumcised Timothy, one needs to take into account the context. The context of Timothy's circumcision was that Paul wanted him to preach in the synagogues in Galatia, and he couldn't do so, since he wasn't circumcised, so this was only a means to an end, not an end in itself. At Jerusalem, James and the other elders wanted Paul to undergo ritual purification rites to show as a theological stance that he believed in and practiced the Law, not to preach to the Jews, since we have already shown that James and his followers ardently believed in the Law without a shadow of a doubt, and Paul did this. If Paul had really been a true follower of Jesus' teachings, wouldn't he clarify to James and the others the error they were in when practicing the Law? This is irrefutable proof that Paul would change his theology for his own gain.

In fact when a mob of Jews are hunting for Paul for preaching against the Law, the apostles do nothing about it and it is in fact the Roman soldiers who come later and actually save Paul from the mob, showing that the disciples had likely grown tired of Paul and his antics and wanted to see him gone.

Messenger from Satan

A common polemic that Christians use against Islām is that Muḥammad ﷺ was terrified when he saw Gabriel appear to him, and that Gabriel attacked him after he told him he couldn't read, so it doesn't make sense that an angel would do this. This is, on the contrary, what is found in the Bible, since in Genesis 32 Jacob wrestles with an angel and has his hip broken and is even limping after the encounter. Another instance can be in Hosea where it says: *"He*

struggled with the angel and overcame him; he wept and begged for his favor." [Hosea 12:4] This can also be seen in the New Testament, when Zachariah receives the news of the birth of John the Baptist: *"Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord."* [Luke 1: 11-15] This angel is identified as Gabriel in verse 19. So we see that Zachariah was afraid when Gabriel appeared to him. In fact, remembering the stories quoted earlier about John the Baptist, this description as a "joy" and "delight" also completely agrees with the Qurʾānic account of John's birth. We also see the same happened with Mary: *"The virgin's name was Mary. The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.' Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, 'Do not be afraid, Mary; you have found favor with God.'"* [Luke 1:27-30] So we see that Muḥammad's ﷺ claim is consistent with the rest of the prophets present in the Bible. What about Paul's claim of a vision?

Christians often identify a figure from the Old Testament called the "Angel of the Lord" to be Jesus in a pre-existent form, so it is permissible to call Jesus an angel in that sense. As Justin martyr writes: *"I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of All things; who is called an Angel, because He announces to men whatsoever the Maker of all things- above whom there is no other God- wishes to announce to them"* so we can conclude that in Acts 9, at Paul's conversion, an angel appeared to him.[189] It

[189] Dialogue with Trypho by Justin Martyr, Chapter 56

reads: *"As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?' 'Who are you, Lord?' Saul asked. "I am Jesus, whom you are persecuting,' he replied. 'Now get up and go into the city, and you will be told what you must do.'"* [Acts 9:3-6] This is all that is narrated from this encounter, and Paul never saw Jesus in a vision ever again. Paul himself writes: *"And no wonder, for Satan himself masquerades as an angel of light."* [2 Corinthians 11:14] He also writes: *"Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me."* [2 Corinthians 12:7] This thorn from Satan was likely a devil taking the form of Jesus when appearing to him and since many from around the Mediterranean would have doubted Paul's encounter, it is likely that people denouncing him for this unprovable encounter was his thorn, a source of continual annoyance. Also Paul's vision is inconsistent with that of the rest of the prophets, for each prophet before Paul in the Old Testament would receive a revelation with it, or in the case of the New Testament Jesus, miracles, and even Muḥammad ﷺ received a revelation from this angel and was blessed with miracles. It ultimately results in some kind of tangible and specific final product along with the overall message. As for Paul, all he received was a license to teach in Jesus' name and nothing else to prove it.

Additionally, Paul was without a doubt a conman. As we have seen from Acts 21, and will later see in Acts 15, Paul had no problem changing his beliefs on the outside so that he could spread the Gospel. As he himself admits: *"Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not*

having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings." [1 Corinthians 9:19-12] So we see that Paul considers it permissible to lie in order to preach the Gospel, as he did in Acts 21 and will see in Acts 15.

Paul also has similarities to the modern televangelists, as he writes to the Corinthians: *"For it is written in the Law of Moses: 'Do not muzzle an ox while it is treading out the grain.' Is it about oxen that God is concerned? Surely he says this for us, doesn't he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ."* [1 Corinthians 9:9-12] This is a bizarre interpretation by Paul of Deuteronomy 25:4, which has absolutely nothing to do with what he is talking about, this is declaration of a Law that is to be followed when one actually reads what is written: *"When people have a dispute, they are to take it to court and the judges will decide the case, acquitting the innocent and condemning the guilty. If the guilty person deserves to be beaten, the judge shall make them lie down and have them flogged in his presence with the number of lashes the crime deserves, but the judge must not impose more than forty lashes. If the guilty party is flogged more than that, your fellow Israelite will be degraded in your eyes. Do not muzzle an ox while it is treading out the grain."* [Deuteronomy 25:1-4] Thus we see that this is a literal command in Deuteronomy 25:4, with no underlying subtext about how callers to the truth or warriors should be provided for. In the beginning of 1 Corinthians 9 Paul is writing to the Corinthians about how they suspect him, and

it seems he is not only trying to justify himself as a seemingly legitimate apostle of Christ, but also as one who deserves material gain from the Corinthians. In fact this analogy of "planting the seed" which Paul uses is the same used by televangelist scammers to justify receiving exorbitant amounts of money, so Paul was a snake oil salesman in addition to being a conman.

Paul justified his beliefs by believing that he was in the end of times, as he writes: *"Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed."* [1 Corinthians 15:51-52] Whilst a Christian might argue that Paul was using "we" as a reference to the broader congregation of believers, we can use further evidence from Paul's other writings to support the view that he believed that the kingdom of God would be established within his lifetime: *"Yet those who marry will experience distress in this life, and I would spare you that. I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away."* [1 Corinthians 7:28-31] Paul informs the believers that all material things like marriage and emotions like mourning & happiness are futile as "time is short" and the "present form of this world is passing away" which suggests that Paul's former statement should be interpreted as him saying that "we" refers to him and the believers of his time, not the general congregation of them that would continue for more than 2000 years. This is something that we often see in doomsday cults. To say that this somehow refers as a general rule for Christians and not something indicating that Paul was someone who believed in an imminent apocalypse is absurd

since that means that Christians would be going through unnecessary hardship by remaining bachelors, abandoning material possessions, even emotions, since Paul believed that works were useless in the first place, for more than 2000 years. Our position is as written: *"If a prophet speaks in the name of Yahweh but the thing does not take place or prove true, it is a word that Yahweh has not spoken."* [Deuteronomy 18:22] So Paul is one whose divine inspiration is under serious question.

Paul was a religious syncretist, as we have seen that it was common in this era, seeking to marry Greco-Roman religion with Judaism to make his name big as a philosopher. This can be seen by how Paul quotes pagan poets to support his theology. Paul says: *"'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'"* [Acts 17:28] The former poet that Paul quotes is the Cretan philosopher Epimenedes and the latter is the Cilician Stoic philosopher Aratus. Paul quotes both of them to support his Christology. Paul also writes to the Corinthians: "Do not be misled: 'Bad company corrupts good character.'" [1 Corinthians 15:33] In this passage he quotes the pagan poet Menander. Paul (or presumably Paul, since the Pastoral epistles[190] are likely not authentic) also dispatched Titus to Crete to preach to the people there and remarked to him how treacherous they were. Paul writes: *"One of Crete's own prophets has said it: 'Cretans are always liars, evil brutes, lazy gluttons.' This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth."* [Titus 1:12-14] Paul here quotes the famous Epimenides paradox because Epimenides himself was a Crete, which meant that he himself would have been a liar according to his statement. Here Paul

[190] These are 1 & 2 Timothy and Titus. This is because the writing style is not that of Paul's and it also has different ideas and talks to already established Christian communities. There is no problem if a Christian were to acknowledge this since most Christians already consider Hebrews, canonically speaking a Pauline epistle, written by an anonymous author, so it could have been one of Paul's assistants or scribes writing in his name perhaps towards the end of his ministry. These epistles are also missing from many early manuscripts like the Codex Vaticanus.

did not truly understand the paradox that was at hand when quoting him. Paul actually quotes these poets (aside from the later from Epimenides, which probably was not even Paul) better than he quotes the Old Testament, as we previously examined.

Paul was the first Christian to believe in the crucifixion, we will go into further detail later. Whilst it is true that there were those from the Jews and Romans who proudly claimed that Jesus was crucified, the first person to believe that he was the Messiah and that he was crucified was Paul of Tarsus. As we commented on how he wrote to the Galatians that Christ, who was the Son of God that was sinless and came to die for the sins of humanity, was cursed according to the Old Testament by being hung upon a pole. He also was the first to incorporate middle Platonist ideas, as we discussed earlier, like the Logos and the different levels of existence into Christianity, as someone else writes in Paul's name: *"For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all [...]"* which echoes the Platonist beliefs of thinkers like Philo, but Paul puts his own twist on things because instead of just having the Word be someone who is the one that teaches humanity the truth about the Supreme God, he makes him the way by which God forgives humanity.

Syncretisms of religions were very common during this time. When the Romans or other pagan kingdoms would conquer another pagan kingdom they would often incorporate the gods of the conquered peoples into their pantheon as smaller divinities. The opposite would also occur, where the vanquished would take the gods of the conquerors as superior to their own, because according to them, the other gods must be more powerful than their own if they managed to beat them. There was also no strict religion back then, as in there was no real defined religion or declared heresies, what we find in traditionally speaking monotheistic religions, but

rather people imported other gods from different religions as they pleased.[191] Paul was another one of these syncretists and combined Judaism with ancient Greco-Roman paganism & Hellenistic philosophy to create a brand new religion.

This leads to our final conclusions, which is that Paul of Tarsus saw a ripe opportunity in the new Jesus movement by making himself a big name. He was probably never a Pharisee due to his seemingly low level of Hebrew knowledge and also his poor quotations of the Old Testament. What is more likely is that he was a semi religious Jew and an amateur Hellenistic philosopher who had knowledge of Platonism, Epicureanism, and stoicism, seeking to make a name for himself since Tarsus was a center of philosophy within the ancient pagan world. It produced Zeno, Archimedes, Nestor, Heraclides, and Antipater, all of Tarsus, and Paul was just another edition of these pagan philosophers. As we have proven previously, the crucifixion and the resurrection are Paul's version of other ancient Greek myths and how the Trinity is pagan theology in itself. Thus Pauline Christianity is just another edition of ancient Roman and ancient Greek paganism that is rewired for an inherently Jewish audience.

[191] The New Testament: A Historical Introduction, Second Edition, by Bart D. Ehrman, Page 22

Chapter 6: The Parting of Ways

Contrasting Creeds

Returning to James, it is interesting to highlight the differences between him and Paul in creed. There is a direct and irreconcilable difference between them, as James writes: *"Ye see then how that by works a man is justified, and not by faith only"* [James 2:24] Paul writes: *"For we conclude that a man is justified by faith without the deeds of the law."* [Romans 3:28] The contradiction is even more apparent when we consider how they both analyze a passage from Genesis: *"Then the word of the Lord came to him: 'This man will not be your heir, but a son who*

is your own flesh and blood will be your heir.' He took him outside and said, 'Look up at the sky and count the stars—if indeed you can count them.' Then he said to him, 'So shall your offspring be.' Abram believed the Lord, and he credited it to him as righteousness. [Genesis 15:4-6] Paul quotes it to support his view of justification by faith alone: *"So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard? So also Abraham 'believed God, and it was credited to him as righteousness.'"* [Galatians 3:5-6] James writes: *"Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, 'Abraham believed God, and it was credited to him as righteousness,' and he was called God's friend."* [James 2:21-23] in fact the only things that Paul knows about Jesus are that he was *"born of a woman, under the Law"* [Galatians 4:4] and that he had one brother and a brother called James.[192] He also had 12 disciples including Peter & John, as well as a last supper with them.[193] He also said that he was crucified and raised on the third day and appeared after the crucifixion to many.[194] This is everything that Paul mentions about the historical Jesus and it is shocking how little it is. Paul reduces the religion from one that is about the message of Jesus to one that is about only who he is, contrast this with James who frequently quotes Jesus' sayings:

Jesus	James
"Blessed are you who are poor, for yours is the kingdom of God." [Luke 6:20]	*"Has not God chosen the poor to be rich in faith and heirs of the kingdom."* [James 2:5]
"Whoever relaxes one of the least of these commandments […] shall be [called] least in the kingdom." [Matthew 5:19]	*"Whoever keeps the whole Torah but fails in one point has become guilty of it all."* [James 2:10]

[192] See 1 Corinthians 9:5 and Galatians 1:19
[193] See Galatians 2:9 and 1 Corinthians 11:23-27
[194] See 1 Corinthians 15:4-8

"Not everyone who says "Lord, Lord" shall enter the kingdom […] but he who does the will of my Father." [Matthew 7:21]	*"Be doers of the word and not hearers only."* [James 1:22]
"How much more will your Father […] give good gifts to those who ask him." [Matthew 7:11]	*"Every good gift… coming down from the Father."* [James 1:17]
"Woe to you that are rich, for you have received your consolation." [Luke 6:24]	*"Come now, you rich, weep and howl for the miseries that are coming upon you."* [James 5:1]
"Do not swear at all, either by heaven for it is the throne of God, or by earth for it is his footstool […] let what you say simply be 'Yes' or 'No'." [Matthew 5:34-37]	*"Do not swear, either by heaven or by earth or with any other oath but let your yes be yes and your no be no."* [James 5:12]

These passages that we have quoted also provide further evidence that Jesus preached the Law. James also contradicts Paul when he writes: *"If you really keep the royal law found in Scripture, 'Love your neighbour as yourself,' you are doing right. But if you show favouritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, 'You shall not commit adultery,' also said, 'You shall not murder.' If you do not commit adultery but do commit murder, you have become a lawbreaker."* [James 2:8-11] We also saw previously how Paul called the Law a curse on the Israelites, but James writes: *"But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do."* [James 1:25] We also saw previously how this agrees with the Old Testament, that the Law was a blessing for the Israelites so that they may follow it and get closer to God with it.

The Council of Jerusalem

In Acts 15, we read that there was a dispute amongst the believers in Antioch about whether or not Gentile believers had to be circumcised. We read: *"Certain people came down from Judea to Antioch and were teaching the believers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.' This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question."* [Acts 15:1-2] So we see that certain preachers from Judea, who were believers in Christ, were going up to Antioch to spread the Law of Moses. This issue caught friction with Paul and other believers, so the council was convened in Jerusalem. When Paul arrives, he tells them of how he was preaching the Gospel to the gentiles: *"The Church sent them on their way, and as they travelled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad. When they came to Jerusalem, they were welcomed by the Church and the apostles and elders, to whom they reported everything God had done through them."* [Acts 15:3-4] There was a party of Pharisaic Christians who took a strict stance to the Law of Moses: *"Then some of the believers who belonged to the party of the Pharisees stood up and said, 'The Gentiles must be circumcised and required to keep the law of Moses.' The apostles and elders met to consider this question."* [Acts 15:5-6] Some like Peter, took a more lenient view. Eventually, James spoke up to issue a compromise: "*The whole assembly became silent as they listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them. When they finished, James spoke up [...] 'It is my judgement, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from*

the meat of strangled animals and from blood. For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.'" [Acts 15:12-21] The Church then agreed on James' decree and Paul & Barnabas were sent back to Antioch to deliver the letter of the decree to the believers there.[195] We see that James' statement perfectly matches that of the Levitical laws found in Leviticus 17-18, called the "Holiness code." Abstaining from food offered to idols is written as: *"They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves. This is to be a lasting ordinance for them and for the generations to come. Say to them: 'Any Israelite or any foreigner residing among them who offers a burnt offering or sacrifice and does not bring it to the entrance to the tent of meeting to sacrifice it to the Lord must be cut off from the people of Israel.'"* [Leviticus 17:7-9] Abstaining from blood is written as: *'I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people."* [Leviticus 17:10] Abstaining from the meat of strangled animals is written as: *"Anyone, whether native-born or foreigner, who eats anything found dead or torn by wild animals must wash their clothes and bathe with water, and they will be ceremonially unclean till evening; then they will be clean."* [Leviticus 17:15] Rabbis interpret this verse as meaning that anything that dies in a way other than Kosher slaughter, including strangulation. Abstaining from sexual immorality is seen in Leviticus 18:6-26, which discusses a wide range of sexually immoral activities and ends it off by saying: *"But you must keep My decrees and My laws. The native-born and the aliens living among you must not do any of these detestable things"* [Leviticus 18:26] This verse addresses both the native Israelites and the aliens (or gentiles) amongst them, who obviously converted, and the fact that James takes his verdict from these sections shows that he considered

[195] In Islām, even though circumcision is mandatory for men, it is not necessary in order to convert to Islām, a man can convert to Islām, not get circumcised ever in his life, and he will still be a Muslim when he dies.

these as applying to Jew and Gentile. This in turn shows that Jesus' disciples believed that the Law applied to both Jew and Gentle and that Jesus was sent specifically as a prophet for the Jews, but that his message was to be preached to Jew and Gentile alike, not that the distinction between them was eradicated as many Christians claim.

Whilst some would claim that James didn't apply the whole Law to the Gentiles, showing that it was meant to abolished, he took his ideas from these sections which specifically mentioned that they applied to both Jews and Gentiles (native Israelites & aliens), and subsequently considered that the Gentile believers, as outsiders, should follow these commandments, since they were logically viewed as outsiders. The whole Church sided with James, showing his seniority, and the section concludes with:

"Then the apostles and elders, with the whole Church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers. With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings. We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul— men who have risked their lives for the name of our Lord Jesus Christ. Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing. It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell." [Acts 15:22-29]

What this brings into question though is Paul's role. By this time in Acts 15, none of his epistles were written. But remember that he had already undergone the conversion, and that he never saw Jesus again after that. This means that Paul already had all of the knowledge of Jesus' message "injected" into him at this one meeting. So at this time, Paul already "knew" that the Law had been abrogated and that there was no use keeping it. Why then, would Paul not bother to, at the very least, inform James about his error of forcing the Gentiles to observe the Holiness code? As well, if Paul was so respected as an apostle by the disciples, why then would they not take his opinion, or make him comfortable to express it? Christians cannot use the excuse that Paul was not informed yet because Paul had received everything he needed to know from that one encounter. Paul himself even claims that the disciples did not give him the Gospel, rather he got it from Jesus himself: *" I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. For you have heard of my previous way of life in Judaism, how intensely I persecuted the Church of God and tried to destroy it. I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers."* [Galatians 1:11-14] We see here that Paul claimed to receive his Gospel from Jesus himself, not that the disciples taught it to him, so he received everything at that one encounter that he needed to know. So why would Paul tell them that they are incorrect for applying the Law to the Gentiles when it had been abrogated, as we have already examined? Paul writes to the Corinthians: *"But food does not bring us near to God; we are no worse if we do not eat, and no better if we do."* [1 Corinthians 8:8] Why would Paul not object? Wouldn't this decree then be frivolous? Wouldn't it bar further Gentile converts to come into the Jesus movement, so it would have been more advantageous to object to James and the decree for the Gospel? We see again

how as Paul himself writes, he purposefully changes colors so as to suit his own desires, as he himself admits: *"Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings."* [1 Corinthians 9:19-12] His changing is also more relevant since in the aforementioned passage to the Galatians he talks about how zealous he was for the Law and how he surpassed anyone else from his generation, yet in Romans 7 we saw how he complained that he was shackled in sin.

Disputes about the Cross

We then see disputes about the Cross within the Bible between the disciples and Paul, as to whether it abrogated the Law, or even whether it happened. Paul was likely furious with the decree of the council of Jerusalem and after delivering the letter soon began to preach his own Gospel, where he writes to the Galatians: *"Know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified."* [Galatians 2:16] This directly goes against what James decreed and also his creed since James ordered the Gentiles to observe the Holiness code as a part of faith, and it

was also mentioned explicitly in his epistle. This can best be seen where Paul writes to the Galatians: *"When Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the Gospel, I said to Cephas in front of them all, 'You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? We who are Jews by birth and not sinful Gentiles know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified. But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, then I really would be a lawbreaker. For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!'"* [Galatians 2:11-21]

In this passage, Paul talks about how he confronted Peter about his hypocrisy when he began to not eat with Gentiles after certain men from James arrived. After they arrived, he joined the Jews and he was joined by many others, including Barnabas. We have talked about previously how Paul is considered to be the Paraclete by many of the students of Origen, but it does not really make sense since the Paraclete would come at a time when Jesus' teachings

would be suppressed to remind the people of Jesus, not when Jesus' disciples are preaching throughout the different lands. This is because why would Jesus bother to hand pick and train Peter and the other apostles for 1-3 years and tell them to spread his message across the world after he left, if he knew he was just going to have Paul correct them anyway? This is further evidence as to why the Paraclete cannot be someone who actually met the disciples since they already would have logically understood the religion, but someone after who would warn the broader congregation of believers. Let us return back to what Jesus said about Peter: *"And I tell you that you are Peter (Greek for rock), and on this rock I will build my Church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."* [Matthew 16:18-19] Here Paul is directly opposing Peter due to him establishing the distinction between Jews and Gentiles, the rock which Jesus had claimed to build his Church upon. In fact, Paul accuses him of "not following the truth of the Gospel," hypocrisy, and even calls him a Jew due to him following Jewish customs. So again it begs the question, why would Jesus bother to build his Church on Peter and also hand pick and train several of the disciples for 1-3 years and specifically task them with preaching the Gospel message at the great commision if he knew they were going to get it wrong and instead have someone else correct them? Here we also see that James had sent some missionaries of his own, who were not disciples, to try and purify Galatia from Paul's message, who had been preaching there previously. This entire encounter with Peter wreaks of forgery, because again why would Peter, one of Jesus' closest disciples, make such a fundamental error and change his ways when he was specifically chosen by Jesus to spread the Gospel? Why would Peter, who studied under Jesus personally for 1-3 years, have to be corrected by Paul, who had an alleged short conversation? It seems that Paul here is trying to do

damage control after the Church in Jerusalem became aware that he was spreading a different Gospel, so once James sent his men to Antioch and Galatia, with Peter already being there. Paul forged this encounter in order to try and gain himself theological credibility with the Galatians to make Peter seem like a fool who can't get the basics of the Gospel right, since they would have been confused about Paul's credibility since Peter and James' men would have been preaching a different Gospel. Paul even calls the men from James hypocrites and accuses them of preaching a different Gospel, the exact same accusations that he put against Peter. The reason Paul never goes after James is because everyone recognized him as the leader of the Church after Jesus, as we discussed previously, the disciples like Peter, John, and others elected him. Even non-Christians like Josephus wrote about this, so if Paul were to go after him then it would make him seem rogue, but correcting Peter for his misunderstandings would likely give him credibility with the Galatians since he knew the Gospel message so well that he could correct Peter, who was not the leader of the Church. Paul had to try and reconcile his Gospel with that of James so as not to appear rogue, since he was universally acknowledged as the leader of the Church. This is why in Galatians 1 Paul, even though he asserts that he received his Gospel from no man, said that he visited the disciples in Jerusalem so as to have some kind of credibility. The subtext here seems to indicate that the men from James were the ones who altered the Gospel, and since we know that James was universally acknowledged as the leader of the Messianic movement, he is trying to say that these people who have been sent to the Galatians, authorized by James, were falsely representing him. This is explicit evidence that James practiced a different Gospel, and the other disciples like Peter followed him in that. We also contend that this shows that the council of Jerusalem probably did not happen as was written in Acts 15, since many of Paul's epistles are actually historically authentic to him whilst Acts was written by a later author, who

was the same author as Luke. Even if we affirm for the sake of argument that it happened exactly as occurred in Acts 15 then it would still show that James affirmed the Law for the Gentiles, but in the incident at Antioch we read that Peter only ate with James' men and the "circumcision group" which shows that James likely ordered Gentiles to be circumcised. Whilst there could have been an event similar to the council that took place, we contend that in the end James ordered the Gentiles to get circumcised, but the narrative of Acts 15 does not necessarily dampen the narrative even if we affirmed it completely. We also elaborate further on how the disciples did not believe that Jesus was sent to the entire world, as the author of John contends, but that he still preserved the distinction between Jew and Gentile. We get more details further in the epistle: *"You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified."* [Galatians 3:1] Paul is scolding the Galatians here for being led astray by the men from James and Peter, since in the previous chapter was the incident at Antioch. Whilst the verse can be interpreted at a basic level as the Galatians believing that the crucifixion did not free them from the law and that the men from James & Peter both preached Jewish law, it can also suggest that these figures rejected Paul's portrayal of Jesus as crucified, rejecting the Cross altogether. It's very much as if Paul is saying: "Why are you now believing that Jesus Christ was not crucified? Didn't I portray him (porgrapho in Greek) as crucified?" If it was such a fact that Jesus was not crucified then Paul would not feel the need to justify his portrayal of a crucified Jesus by saying "Before your very eyes Jesu Christ was clearly crucified", so if the Galatians believed that Jesus was not crucified then this would make perfect sense. This would also implicate that the men from James & Peter believed that Jesus was not crucified, in addition to preaching the Jewish law.

It seems that the apostles also traveled to Corinth in the wake of Paul's visit there and he cautions them from believing in another Jesus & another Gospel, showing the diversity of the time period: *"For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the Spirit you received, or a different gospel from the one you accepted, you put up with it easily enough."* [2 Corinthians 11:4] Paul goes on to talk about how his opponents, who he mockingly referred to as "super-apostles" were of Jewish descent: *"Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? I sound like a fool, but I am more."* [2 Corinthians 11:22-23] Paul then gives out a long list of his sufferings for Christ like being flogged, shipwrecked, miraculously escaping from the governor of Damascus, among others to try and convince his audience that he was a true apostle and more worthy than those apostles who had been authorized by James. Paul wrote his first epistle to the Corinthians due to the rise of large differences (ares in Greek, like the Arabic word Ikhtilāf) in the community there: *"My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.' Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?"* [1 Corinthians 1:11-13] So we see that Paul was informed that there were differences between the Christians in Corinth and each of them championed a leader. Thus the followers of Peter disagreed with those of Paul, both of whom disagreed with those of Apollos, and some tried to say "We follow Christ" to mend the divisions between the different factions. Paul goes on to say to follow Christ, but obviously what he means is to follow Christ by following him, as he writes to the Philippians: *"Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those*

who live as we do." [Philippians 3:17] Paul writes that even though he could have persuaded them with philosophical arguments, but at the bare minimum he writes: *"I taught you nothing except Jesus Christ and him crucified."* [1 Corinthians 2:2] Since we do not know exactly why the differences, as Paul wrote previously, arose between the different factions, it is highly likely that the crucifixion was the center of debate since Paul also writes about how there were other Jesus' and other Gospels in his later letter to the Corinthians, and he writes that he preached Jesus Christ **and** him crucified, showing that there were more likely than not Christians who did not believe in the Cross, as we saw from the Galatians previously. Paul also writes within the same epistle: *"For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: 'I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.' Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe."* [1 Corinthians 1:18-21] We see that Paul here calls the message of the Cross "foolish" and reassures the believers in the Cross at Corinth that wisdom and intelligence are not needed to believe in the Cross. This further supports our previous claim that the differences were about the crucifixion and those who rejected it were calling Pauline Christians fools since according to Old Testament prophecies Jesus would not be crucified but saved, this point we will highlight later. Paul then goes on to write: *"Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to the Greeks,"* [1 Corinthians 1:22-23] and this is further proof that the differences were about the crucifixion since Jews couldn't accept the Davidic king Messiah dying and Greeks would reject the idea of the literal God dying as both

were logical impossibilities. "Jew" here can also refer to Jewish Christians as we saw previously in Galatians that Peter and the men from James were called Jews and also in Acts 21 with the large number of Jewish believers. So we see that it is most logical and probable that the differences that arose in Corinth were due to the crucifixion and that those who repudiated the Cross were also Jewish Christians who followed the law, and were likely influenced by the apostles from James as well as the teachings of Peter. In fact we have further evidence that Paul was being questioned by the people of Corinth towards the end of his second epistle to bring up this teaching license which we touched on earlier from James that all the students of the disciples had: *"Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you? You yourselves are our letter, written on our hearts, known and read by everyone. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts."* [2 Corinthians 3:1-4] Paul goes on to preach to them about the superiority of the new covenant of faith in Christ over the Law of Moses, and how he was not inferior to the "super-apostles" that were likely students of James and Peter. Paul also warns the Corinthians of following a different Gospel, showing that there were different and diverse Christianities even during Paul's day: *"But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the Spirit you received, or a different Gospel from the one you accepted, you put up with it easily enough."* [2 Corinthians 11:3-4] Paul then goes on to warn against his opponents, whom he mockingly calls "super-apostles" which shows that they likely had more credibility to the Corinthians than Paul, since Paul would have no need to refer

to them as such if they had no authority or any kind of superior status to Paul, meaning they were probably authorized by James, who is the only one that we know who would authorize apostles. He then ends the epistle by saying: *"I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others, since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you. For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him in our dealing with you."* [2 Corinthians 13:2-4] It seems that men from James again came to Corinth to try and guide people away from the false teachings of Paul and that people were still doubting his credibility after a long schism.

Another church in Greece situated in the ancient city of Phillipi also received letters from Paul, and he writes to them in Philippians 3 about the evil of those Christians who enforce circumcision: *"Watch out for those dogs, those evildoers, those mutilators of the flesh."* [Phillipians 3:2] His criticism of these Pharisaic Christians is long and drawn out throughout this section. He then criticises them by saying: *"For many live as enemies of the Cross [...] their mind set on earthly things."* [Phillipians 3:17] So we see here that this can be used as a great piece of evidence to suggest that there were Jewish Christians in Phillipi who believed that Jesus was not crucified. Remember how in Galatians we showed that Paul was repudiating the men from James and Peter for "bewitching" the Galatians and causing them to reject Paul's portrayal of an uncrucified Jesus? This criticism of these Jewish Christians also appears in the Gospels, since Paul was the indirect author of them. In Mark, Jesus is telling Peter of how he will suffer and eventually die on a cross, but Peter doubts that, so the author of Mark has Jesus say to him: "But when Jesus turned and looked at his disciples, he rebuked Peter. 'Get behind me, Satan!' he

said. ‘You do not have in mind the concerns of God, but merely human concerns.’” [Mark 8:33] This is the exact same verbatim criticism that Paul used of the Philipians by describing them as enemies of the Cross, so it is certain that the Jewish Christians of Philippi did not believe that Jesus was crucified. In fact this has further evidence of Peter not believing that Jesus was crucified, since we saw in Galatians that he was preaching a Gospel with the Law and without the crucifixion, and it was most likely the faction of Peter within Corinth that denied the crucifixion, so the later Gospel writers took from Paul’s epistles and made Peter into a literary character who was a coward who denied the crucifixion and denied knowing Jesus 3 separate times in order to try and justify Paul's followers in going against him and his teachings.

Paul was the indirect author of the Gospels, remember previously how we cited that Paul knew next to nothing about the historical Jesus. If Paul could get the Gospel right after a short one time conversation with a vision which he said was Jesus yet Peter could not at Antioch after studying with Jesus for 1-3 years, then why does Paul mention next to nothing about the historical Jesus? If the Gospel accounts of Matthew, Mark, Luke, and John were in fact written by Jesus’ disciples and eyewitness accounts as Christians claim then why did Paul never even mention them once? Paul only talks about the person of Jesus and who he was, he never talked about his teachings or message, but rather Paul was the messenger to testify about Jesus, as we saw from many of the students of Origen. The only logical explanation is that these were later authors who operated on the broad strokes of Paul’s theology: that there was a Jewish man named Jesus from Galilee who claimed to be the Messiah, was crucified and then resurrected, and he was some kind of a divine figure whose blood abrogated the Law. These broad strokes were then incorporated with a narrative that was based on Q, the sayings Gospel. In fact the early Church fathers like Justin Martyr never even called the different Gospels what we know today

rather he merely called them the "Sayings of the Apostles" and it is not until Irenaeus of Lyons[196] that we get the first person to distinguish between the Gospels and their respective "authors" as we know today. We will elaborate on this later. Thus, the author of Mark has Jesus use the same criticism of Peter that Paul used for the Philippians for denying the crucifixion and has Peter even deny knowing Jesus 3 times as another blow to Peter's reputation among the early Christians as how Paul likely forged his encounter with Peter at Antioch. It is also important to note that we have no actual authentic material from James, Peter, or from anyone else aside from Paul, so we are only seeing one side of the story. We also mentioned how Paul talked about how there were many churches in Judea "in Christ" yet we also don't have any of their writings. The only authentic writings we have from this period are Paul's, so we have no evidence to suggest that the disciples or other churches believed in the crucifixion or divinity of Jesus aside from Paul saying so.

There is also the epistle to the Hebrews, which is of some interest to us, as it is to a Jewish Christian community. We do not know where this community is located according to the passage. This is definitely a group who believed in Jesus' Messiahship and probably Pauline Christianity at one point, but then began to follow a different Gospel: *"Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded."* [Hebrews 10:32-35] This community was described by the author as having "received light" obviously meaning followed Pauline Christianity, but they likely wrote this epistle due to new

[196] Greek Church father who moved to southern France and became bishop of Lyon. Lived from 130-202 CE.

developments and the dominance of Jewish Christianity here. The author routinely tries to prove that Jesus is divine according to the Old Testament: *"For to which of the angels did God ever say, 'You are my Son; today I have become your Father' Or again, 'I will be his Father, and he will be my Son'? again, when God brings his firstborn into the world, he says, 'Let all God's angels worship him.' [...] We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away."* [Hebrews 1:5-6 & 2:1] This also occurs in other places, but the author is exhorting the audience towards the belief in Jesus' divinity. The author writes: *"If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? For we know him who said, 'It is mine to avenge; I will repay,' and again, 'The Lord will judge his people.' It is a dreadful thing to fall into the hands of the living God."* [Hebrews 10:26-31] The author here seems to state that the community here did not believe in the crucifixion, since he talks about how anyone who rejected the Law of Moses was not saved and then goes on to say how someone should be punished even more for trampling the Son of God underfoot and for treating the blood of the covenant as unholy, that is denying the Cross. The author also writes:

"It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public

disgrace. Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned." [Hebrews 6:4-8]

This passage is similar to how Paul wrote to the Pharisaic Christians of Philippi that they were the enemies of the Cross, and this epistle is talking about how this community used to be Pauline but now followed a different Gospel. This group also practiced the Law, as it talks about how Jesus was the high priest of a new covenant: *"Because of this oath, Jesus has become the guarantor of a better covenant."* [Hebrews 7:22] This is further supported when the author later says: *"By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and outdated will soon disappear."* [Hebrews 8:13] So we see that this community could have believed that Jesus was not crucified and that they were Jewish Christians who practiced the Law.

Thus we have established concrete proof that there were Christian communities in Galatia, Corinth, Phillipi, and in other locations we don't know who believed that Jesus was not crucified. They were also Jewish Christians who believed in the Law and claimed their link to Jesus via Peter and James. This further shows that the congregation of believers in Jerusalem, the rest of Judea, Antioch, and Damascus also did not believe that Jesus was crucified and they also upheld the Law. We have also proved that it is outlandish to suggest that somehow these groups believed in a divine Jesus since firstly there is no evidence in the first place they did and they were most probably not influenced by the middle Platonism of the day which resulted in Paul's polytheistic, syncretistic theology due to the fact that they were probably not literate and were simple Jews who believed in pure monotheism, as we have established that Jesus actually preached that in the Bible as well.

Allāh summarizes it perfectly when He says (in meaning): "*and those who differ (Ikhtilāf-same word as Greek ares) therein are full of doubts."* [An-Nisāʾ 4:157] He also says: *"Then the sects differed (again Ikhtilāf i.e. about Jesus) therein, so woe unto the disbelievers from the meeting of a great day."* [Maryam 19:37]

The Prophecy of Matthew 22

A prophecy which can help to explain the history of the early Church can be found in Matthew. Returning to John the Baptist, we see in Matthew 3 that he gives a warning to the Children of Israel after telling them to repent: *"And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."* [Matthew 3:9-10] Here John warns them that if they do not repent, they cannot rest upon the fact that they were chosen by God for his covenant with Abraham, but that they could be replaced by other children of Abraham, so they had to repent. After John the Baptist was beheaded and Jesus and his disciples were thoroughly rejected by the Jews, Jesus actualized the warning of John the Baptist and made it into a prophecy. We can see this in the parable of the wedding banquet:

"*The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.' But they paid no attention and went off—one*

to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, 'How did you get in here without wedding clothes, friend?' The man was speechless. Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.' For many are invited, but few are chosen." [Matthew 22:1-14]

We see here that we have a king, who is obviously meant to represent God, who is preparing a wedding banquet for his son, who we can interpret as the Messiah, or Jesus. Jesus explicitly calls the wedding banquet the kingdom of God, or heaven. So the king sent his servants, who we can interpret as prophets or callers to God, to those who had been invited to the banquet, which we can interpret as the Israelites, since God had chosen them for prophethood and His covenant. So these were the prophets before Jesus sent to the Israelites like Moses, Elijah, Jeremiah, Isaiah, and other than them who called people towards heaven, and they were rejected. After these servants, or callers to God, were rejected some more servants were sent by the king, God, to the people invited, the Israelites, and they reminded them of the wedding banquet, or paradise, but some of them merely rejected them whilst others went to kill these servants. These represent John the Baptist, Jesus, and his disciples, since they were callers to God during this time and were the last reminder sent to Israel about the covenant they had with God. Whilst a person would object and say that this verse says that the second group of servants

sent to Israel would be killed, which would include Jesus, this can easily be rebutted since obviously it does not mean universally. If we look earlier we read that the Israelites rejected the prophets before Jesus, but this is not a universality since they accepted prophets like Joshua and Samuel without rejection, rather it is a generality.[197] The same applies to the second group of servants since many of them like John the Baptist, James the Just, Judas Iscariot, and other than them from the righteous callers to God were killed by the Jews but Jesus was saved, so like the previous example it is a generality. Returning to the parable, we then see that the king becomes angry after this second group is killed, so he brings destruction upon the murderers, the Israelites, and burns their city to the ground, which is obviously an allusion to the destruction of the temple in 70 CE and Jerusalem becoming a pagan city after the Bar Kokhba revolt, with the Jews banned from the city. After they are destroyed, we see that the king tells more of his servants, or callers to God, that those who were invited, the Israelites, refused to come and that he has destroyed them, so now they should go and call everyone, which means the Gentiles, to the wedding banquet, or the kingdom of God. Then the king notices that amongst these new wedding guests were some without clothes, or hypocrites, so they were tossed out. What we learn from this is that the Israelites would be invited by this second group of servants who were killed, which were Jesus and his disciples, and it wasn't until after the destruction of the temple in 70 CE and later exile of the Jews that the Gentiles would be invited. This puts Paul of Tarsus as a false apostle, since we know that he considered himself to be the apostle to the Gentiles, because he died in approximately 67 CE, which is before the destruction of the temple, and we know from the parable that the call to the Gentiles would not commence until after the destruction of Jerusalem, so Paul could not have been a true apostle since we read that he was chosen as the apostle to the Gentiles, but the call to the Gentiles would not come until after the destruction of

[197] See Joshua 1:16-18 & 1 Samuel 3:19-20

the temple. A Christian could object and say that what came after the destruction of the temple was the universal mission of the Church and Nicea, but this is a blatant misunderstanding of history since this "universal mission" was in fact started by Paul of Tarsus before the destruction of the temple and what occurred afterwards was merely a continuation of his call, not anything transformatory. We also get further proof that Jesus was a Jewish prophet since he is obviously described as among the group of servants who were generally killed by the Israelites, and that the call to the Gentiles would come after the death of these group of servants, and to clarify we have obviously covered how this does not mean that Jesus as to die. In fact our interpretation coincides with that of mainstream Christian scholars, and the first thing we will be examining is the identity of the first group of servants. Ellicott's Commentary for English Readers identifies them as: *"(3)* ***Sent forth his servants.****— [...] the servants represent the aggregate work of the prophets up to the time of the Baptist."*[198] Expositor's Greek Testament states in their commentary for the same verse:

"The first invitation was given to the people of Israel by the prophets in the Messianic pictures of a good time coming. This aspect of the prophetic ministry was welcomed. Israel never responded to the prophetic demand for righteousness, as shown in the parable of the vine-dressers, but they were pleased to hear of God's gracious visitation in the latter days, to be invited to a feast in the indefinite future time. How they would act when the feast was due remained to be seen."

So we see that the first group of servants sent by the king were the prophets before Christ. Who were the second group of servants that were killed, being sent to the same invited guests? The Pulpit Commentary states:

---

[198] Ellicott's Commentary for English Readers on Matthew 22:3

*"Verse 6. - The remnant. These form the second class of recalcitrant guests. They are actively hostile to the King and his messengers, rejecting them not merely for worldly or interested motives, but from intense hatred to the doctrines which they taught. Such were the scribes and Pharisees, who could not endure to see the Law superseded, and the Gentiles raised to their level; such were the Sadducees, who scoffed at a faith founded on the resurrection, and refused credit to the miraculous with which the gospel was interwoven. Took his servants. The narratives in the Acts give many instances of the seizure and imprisonment of apostles and believers (see Acts 4:3; Acts 9:2; Acts 12:4, etc.). Entreated (**treated**) them spitefully (see Acts 5:40; Acts 14:19; Acts 16:23, etc.; 2 Corinthians 11:23-25). Slew them; **e.g.** Stephen (Acts 7:58), James (Acts 12:2). All but one of the apostles died violent deaths at the hands of those who rejected the gospel; and there must have been numbers of martyrs of whom history has preserved no record, though their names are written in heaven, which is far better."*[199]

Gill's Exposition of the Entire Bible gives the same meaning:

"And the remnant took his servants,.... They that went to their several worldly callings and occupations of life, troubled themselves no further about the Messiah, his doctrines and ordinances; but others of them were more spiteful and injurious: they not only slighted the message, and took no notice of the invitation, but also abused the messengers; some of the servants they laid hold upon, and put them in the common prison, and detained them there a while; as they did the apostles quickly after our Lord's ascension, particularly Peter and John:

and entreated them spitefully; gave them very hard words, and reproachful language; menacing and threatening them what they would do to them, if they did not forbear preaching in the name of Jesus; though they were not intimidated hereby, but rejoiced that they were counted

[199] Pulpit Commentary on Matthew 22:6

worthy to suffer shame on such an account; and even their malice and wickedness proceeded so far, as to take away the lives of some of them:

and slew them: thus they stoned Stephen to death, the first martyr for Christ; and killed James, the brother of John, with the sword; which last, though he was put to death by Herod, yet with the consent and approval of the Jews."[200]

Then, as for the destruction that the king would bring upon those invited out of his anger for them killing his servants, Ellicott's Commentary for English Readers states:

"(7) ***He sent forth his armies.****—As in other parables that shadow forth the judgment of the Son of Man, the words find an approximate fulfilment, first, in the destruction of Jerusalem, and afterwards, in all times of trouble that fall upon nations and churches as the punishment of unbelief and its consequent unrighteousness."*[201]

The Benson Commentary states the same:

"Accordingly the king resented it exceedingly, and sent forth his armies, and destroyed those murderers, &c. — This branch of the parable plainly predicted the destruction of the Jews by the Roman armies, called God's armies, because they were appointed by him to execute vengeance upon that once favourite, but now rebellions people"[202]

The Cambridge Bible for Schools and Colleges states the same for this verse: *"7. he was wroth] For a subject to scorn the summons to the royal feast implied disloyalty and rebellion. sent forth his armies] The soldiers of Titus literally achieved the purposes of God."* Notice how it describes Titus, the Roman leader who sacked Jerusalem in 70 CE, as having "literally achieved the purposes of God" by perfectly fulfilling this prophecy, so the destruction of the temple in 70 CE was when the king destroyed those previously invited, sometime after this, the

---

[200] Gill's Exposition of the Entire Bible on Matthew 22:6
[201] Ellicott's Commentary for English Readers on Matthew 22:7
[202] Benson Commentary on Matthew 22:7

Gentiles would be invited. There is no definite timeline given, just sometime after this event. Most Christian commentaries say that it is the universal mission of the Church and the imperial power assumed at Nicea that comes after the sack of Jerusalem, which is the call to the Gentiles, but we have already refuted this decisively since this “universal mission” was the same the exact same mission that was preached by Paul of Tarsus before the temple was destroyed, showing that he was a false apostle since the call to the Gentiles could not be taken up yet. But who would be the servants that would come after the destruction of the temple in 70 CE? We will answer this question in a later section.

PART III:

THE POST-APOSTOLIC AGE

Chapter 7: Testimonies from the Apostolic Fathers

The Apostolic Fathers

Ignatius of Antoch was a Church father and according to tradition a student of the apostle John, though we do not find this in his writings. He was born in Antioch with dating widely ranges from Eusebius to modern scholarship, but he was likely born sometime during the second half of the first century and died during the early second century. He was later made bishop of

Antioch. It is said that the Romans sentenced him to execution and that he was taken from Antioch all the way to Rome to be mauled as a spectacle by lions in the colosseum. He wrote 7 epistles in a similar style to Paul's to a number of Christian communities, 6 of them to Christian churches and one of them to his friend Polycarp. Polycarp of Smyrna, modern Izmir in western Turkey, was the bishop of Smyrna who was also a student of John, but again this is only according to tradition and not his own writings. He was born in the year 69 and died in the year 155. He was sentenced to be burned at the stake but after that did not work he was stabbed. Clement of Rome was, according to Christian tradition, the student of Peter and there is no consensus regarding his birth, but he died in either the year 99 or 100 and is considered to be the second or third bishop of Rome.[203] Although he does mention Peter and Paul within his epistles, he does not talk about his relation to them whatsoever, just that they were killed. Paul references Clement when he writes: *"Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life."* [Phillipians 4:3] So we can conclude that he was acquainted with Paul but no evidence exists of him being acquainted with Peter. These are all called "Apostolic fathers" since it is alleged that they all studied under the apostles. There are other apostolic fathers like Quadratus of Athens and Papias of Hierapolis that are alleged by Eusebius but none of their works have survived.[204]

The first community we will be examining is the Philadelphians. Philadelphia is the Greek name for a city in western Turkey. Ignatius writes to them in chapter 6 of his epistle: *"But if any one preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one*

---

[203] Ecclesiastical History by Eusebius of Caesarea Book III, Chapter 15
[204] See Ibid Chapter 36, Section 2 and Chapter 37 Section 1

uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men."[205] We see here that Ignaius warns the Philadelphians from practicing the Law and that there were Christians who were doing this, and that they had to beware of them. He writes to them in the next chapter: *"For, when I was among you, I cried, I spoke with a loud voice: Give heed to the bishop, and to the presbytery and deacons. Now, some suspected me of having spoken thus, as knowing beforehand the division caused by some among you."*[206] So we see here that Ignatius was exhorting them to unity as well since they were divided. It is safe to conclude that there were some from the Philadelphians who practiced the Law and this became a severe issue of dispute. Ignatius then writes to them: *"When I heard some saying, If I do not find it in the ancient Scriptures, I will not believe the Gospel; on my saying to them, It is written, they answered me, That remains to be proved. But to me Jesus Christ is in the place of all that is ancient: His cross, and death, and resurrection, and the faith which is by Him, are undefiled monuments of antiquity; by which I desire, through your prayers, to be justified."*[207] We see here that Ignatius says that he heard some of them talking about how they do not believe in the crucifixion due to the Old Testament prophecies about Jesus being saved like Psalm 91 and Psalm 116. So we see that there were Christians who practiced the Law and believed that Jesus was not crucified due to Old Testament prophecies like the Philadelphians.

The first group we will be examining are the Trallians. Trallia was an ancient city in western Turkey that no longer stands. Ignatius writes to them:

"I therefore, yet not I, but the love of Jesus Christ, entreat you that you use Christian nourishment only, and abstain from herbage of a different kind; I mean heresy. For those [that

---

[205] Epistle to the Philadelphians by Ignatius of Antioch, Chapter 6
[206] Ibid, Chapter 7
[207] Ibid, Chapter 8

are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death. Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles. He that is within the altar is pure, but he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons, such a man is not pure in his conscience. Not that I know there is anything of this kind among you; but I put you on your guard, inasmuch as I love you greatly, and foresee the snares of the devil. Wherefore, clothing yourselves with meekness, be renewed in faith, that is the flesh of the Lord, and in love, that is the blood of Jesus Christ. Let no one of you cherish any grudge against his neighbour. Give no occasion to the Gentiles, lest by means of a few foolish men the whole multitude [of those that believe] in God be evil spoken of. For, 'Woe to him by whose vanity my name is blasphemed among any.' Isaiah 52:5. Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life. But if, as some that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist), then why am I in bonds? Why do I long to be exposed to the wild beasts? Do I therefore die in vain? Am I not then guilty of falsehood against [the cross of] the Lord?"[208]

[208] Epistle to the Trallians by Ignatius of Antioch, Chapter 6-10

We see here that Ignatius explicitly condemned the Trallians for believing that Jesus was not crucified. Someone could respond and say that the Trallians and Philadelphians were Docetists[209] but this does not work for the Philadelphians because there is no indication of Docetism whatsoever and Ignatius also warns them of practicing the Law, with the only part of Jesus' life in contention being the crucifixion. Whilst it does seem that Ignatius is warning the Trallians from Docetism when he writes about how Jesus truly ate and drank, he also says to beware of those who speak "at variance" with regards to Jesus and then elaborates on the passion. This phrase, "at variance" and the fact that Ignatius was warning from heresy in general with that phrase, indicates that there could have been Christians in Trallia who only repudiated the crucifixion and not that Jesus never had a human body since Ignatius is talking about a variety of different groups in that passage. He also especially stresses the crucifixion in chapter 10, more than any other event. It can be reconciled that even though Ignatius was arguing against Docetists from amongst the Trallians since he was talking to them about how Jesus truly ate and drank, he was speaking about a variety of different heresies due to his phrase "at variance" and it included the Docetists but also other groups who were causing division within Trallia. If we wanted to see a group of Docetists that Ignatius addressed we should read his epistle to the Smyrnians:

"*Some ignorantly deny Him, or rather have been denied by Him, being the advocates of death rather than of the truth. These persons neither have the prophets persuaded, nor the law of Moses, nor the Gospel even to this day, nor the sufferings we have individually endured. For they think also the same thing regarding us. For what does any one profit me, if he commends me, but blasphemes my Lord, not confessing that He was [truly] possessed of a body? But he who does not acknowledge this, has in fact altogether denied Him, being enveloped in death. I have not,*

[209] Christian group who believe that Jesus never had a real body but only existed as a divine being

however, thought good to write the names of such persons, inasmuch as they are unbelievers. Yea, far be it from me to make any mention of them, until they repent and return to [a true belief in] Christ's passion, which is our resurrection."[210] Here he is specifically warning the Smyrneans from Docetism by ordering them to believe that Jesus had a true body. Although, we can also posit that this is only a group from the Smyrneans, since Ignatius makes a distinction:

"Now, He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits. For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, Lay hold, handle Me, and see that I am not an incorporeal spirit. And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after his resurrection He ate and drank with them, as being possessed of flesh, although spiritually He was united to the Father.I give you these instructions, beloved, assured that you also hold the same opinions [as I do]. But I guard you beforehand from those beasts in the shape of men, whom you must not only not receive, but, if it be possible, not even meet with; only you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult. Yet Jesus Christ, who is our true life, has the power of [effecting] this. But if these things were done by our Lord only in appearance, then am I also only in appearance bound. And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact,] he who is near to the sword is near to God; he that is among the wild beasts is in company with God; provided only he be so in the name of Jesus

[210] Epistle to the Smyrneans by Ignatius of Antioch, Chapter 5

Christ. I undergo all these things that I may suffer together with Him, Romans 8:17 He who became a perfect man inwardly strengthening me. Philippians 4:13"[211]

In the next chapter Ignatius goes on to write the section we quoted earlier: "Some ignorantly deny him, or rather have been denied [...]" and the distinction that is made is that Ignatius is basically advising the Smyrneans as: "Jesus Christ truly died for our sins, unlike the claims of some of the unbelievers, **and** some of them deny that he had a body." This shows that the Docetists were one of a number of groups who believed that Jesus was not crucified, and it is likely that some of these groups practiced the Law within Anatolia. We already saw this with the Galatians, so it is probable that some from the Galatians were preaching a Law abiding, uncrucififed Jesus, as Peter, James, and the rest of the disciples did.

Ignatius also writes to the Magnesians, which is another ancient city is Western Turkey:

"Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence, and who in all things pleased Him that sent Him. If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death — ***which some deny, by which mystery we have obtained faith,*** *and therefore endure, that we may be found the disciples of Jesus Christ, our only Master — how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, having come,*

[211] Ibid, Chapter 2-4

raised them from the dead. Matthew 27:52 Let us not, therefore, be insensible to His kindness. For were He to reward us according to our works, we should cease to be. Therefore, having become His disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God. Lay aside, therefore, the evil, the old, the sour leaven, and be changed into the new leaven, which is Jesus Christ. Be salted in Him, lest any one among you should be corrupted, since by your savour you shall be convicted. It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believes might be gathered together to God. These things [I address to you], my beloved, not that I know any of you to be in such a state; [addicted to the error of Judaizing] but, as less than any of you, I desire to guard you beforehand, that you fall not upon the hooks of vain doctrine, but that you attain to full assurance in regard to the birth, and passion, and resurrection which took place in the time of the government of Pontius Pilate, being truly and certainly accomplished by Jesus Christ, who is our hope, 1 Timothy 1:1 from which may no one of you ever be turned aside."[212]

Ignatius writes to the Magnesians, which we can tell is a thoroughly Pauline community, but he is warning them of heresy. He writes to them to avoid practicing the law and rejecting anyone who preaches it, showing that there were many from western Anatolia who practiced the Law. He also explicitly states that there are some who deny the crucifixion. Whilst some would say that him saying: "but that you attain to full assurance in regard to the birth, and passion, and resurrection" shows that he is warning from Docetism, then this is a weak argument since we already know from Ignatius' epistles that there were many who denied Jesus' crucifixion yet were not Docetists like the Philadelphians, so even though he is warning from them, he is also warning against those who deny the crucifixion when he said "which some deny". Thus it is safe

[212] Epistle to the Magnesians by Ignatius of Antioch, Chapter 8-11

to conclude that there were also Christian communities in Smyrna and Trallia who also believed in the Law and an uncrucified Jesus. Also his phrase "by which mystery we attain faith" shows that early Pauline Christians were being insulted repeatedly for their belief in a crucified Jesus, as we saw from Paul previously, and so Ignatius called it a mystery, just as many Christians today call the Trinity and incarnation "mysteries" due to the fact that the human mind cannot comprehend their contradictory natures. This is also the first time that the word "Christianity" is ever used in a work of literature, since the Bible never uses that term to describe the early Christian community.

As for Polycarp, he writes to the Philippians: *"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist; 1 John 4:3 and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan."*[213] To reiterate, even though it seems that he is warning against Docetism, which he is with the first statement about how Jesus truly came in the flesh, it seems that he is warning of a plethora of sects since the Doceists affirm that there is a day of resurrection and judgement, things that don't have to do with Jesus' life. It can safely be said therefore that he is also warning the Philippians of Chrisitans who reject that Jesus is crucified that are not Docetists, likely the Pharisaic Christians from Phillipi that we saw Paul write against previously. This puts forward a compelling case for our interpretations that we set earlier from Paul's epistles, showing that there were debates about the crucifixion even during Paul's day.

As for Clement we see him write his epistle to the Corinthians:

"Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the

[213] Epistle of Polycarp to the Phillipians, Chapter 7

points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury."[214] He also writes:

"Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and has become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world. Wisdom 2:24"[215] He also writes:

"Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters. And this rumour has reached not only us, but

---

[214] Letter to the Corinthians by Clement of Rome, Chapter 1
[215] Ibid, Chapter 3

those also who are unconnected with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves."[216] He ends the epistle by writing: *"Send back speedily to us in peace and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus; that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly rejoice over the good order re-established among you."*[217]

So we see that another schism had risen among the Corinthians. We don't know what the contents of the disagreements were, but according to Clement it was worse than the one that occurred during the times of Paul, which we know was about the crucifixion and the Law. It can be safe to presume the same about this schism, which was even greater in magnitude, since we know that there were still those Jewish Christians who held onto the Law and believed that Jesus was not crucified in Philippi and several places in Ionia[218], which are situated near Corinth, so these groups probably sent missionaries to Corinth to preach their Jewish Gospel of an uncrucified Jesus to Corinth, which caused a great schism. Ignatius had talked about these groups a great deal in his writings, so it is safe to presume that this is the same that is taking place in Corinth here. We don't know when this schism ended.

The Church in Alexandria

---

[216] Ibid, Chapter 47
[217] Ibid, Chapter 65
[218] Ancient name for western Anatolia, which used to be Greek and very culturally connected with the mainland and cities like Corinth, Athens, etc.

Another fascinating possibility that is hinted at in the apocryphal Epistle of Barnabas is that there could have been Jewish Christians in Alexandria holding onto his message. The anonymous author begins this message by saying:

"I Bid you greeting, sons and daughters, in the name of the Lord that loved us, in peace. Seeing that the ordinances of God are great and rich unto you, I rejoice with an exceeding great and overflowing joy at your blessed and glorious spirits; so innate is the grace of the spiritual gift that ye have received. Wherefore also I the more congratulate myself hoping to be saved, for that I truly see the Spirit poured out among you from the riches of the fount of the Lord. So greatly did the much-desired sight of you astonish me respecting you. Being therefore persuaded of this, and being conscious with myself that having said much among you I know that the Lord journeyed with me on the way of righteousness, and am wholly constrained also myself to this, to love you more than my own soul (for great faith and love dwelleth in you through the hope of the life which is His)--considering this therefore, that, if it shall be my care to communicate to you some portion of that which I received, it shall turn to my reward for having ministered to such spirits, I was eager to send you a trifle, that along with your faith ye might have your knowledge also perfect." [Epistle of Barnabas 1:1-5] We see that this was obviously a Christian community that the author was writing to. The author spends a lot of time talking about how Jesus is divine according to Old Testament prophecies and also how he was going to be crucified. If this was a Pauline Christian community then it would not really make sense to be preaching these things since this would have been second-hand nature to them. He writes: *"In like manner again He defineth concerning the cross in another prophet, who saith; And when shall these things be accomplished? saith the Lord. Whenever a tree shall be bended and stand upright, and whensoever blood shall drop from a tree. Again thou art taught concerning the cross, and Him*

that was to be crucified." [Epistle of Barnabas 12:1] He also writes: *"Ye ought therefore to understand. Moreover I ask you this one thing besides, as being one of yourselves and loving you all in particular more than my own soul, to give heed to yourselves now, and not to liken yourselves to certain persons who pile up sin upon sin, saying that our covenant remains to them also. Ours it is; but they lost it in this way forever, when Moses had just received it. For the scripture saith; And Moses was in the mountain fasting forty days and forty nights, and he received the covenant from the Lord, even tablets of stone written with the finger of the hand of the Lord."* [Epistle of Barnabas 4:6-7] We see here that the author's phrases like "Ye ought therefore to understand" and "Again thou are taught" indicates that he is writing to a community who does not believe in and are ignorant of these things, i.e. the new covenant of Jesus and the crucifixion. The author also routinely goes after the Law of Moses and asserts that it has passed onto the Christians and how the audience must take heed of that in numerous other passages. The same goes with the crucifixion in numerous places that will make this work too lengthy, but we merely chose what we considered the best ones. Most modern scholars say that it was written to the Christian community of Alexandria since the first witnesses of it were Alexandrian, it has many hermeneutical[219] techniques that are similar to that of the Alexandrian school[220], and even talks about how there were Egyptian idol-worshipping priests that were circumcised, all suggesting that it had an authorship in Alexandria due to its large Jewish and Christian population.[221] This is very much like the epistle to the Hebrews that we read earlier. It is plausible that this population believed that Jesus was the Messiah but that he was not divine, that the Law of Moses was still binding, and that he was not crucified due to the details of the passage.

---

[219] Theory of interpretation
[220] Early school of Christian thought based out of Alexandria. The other major school was the Antiochian school.
[221] See Anchor Yale Bible Dictionary by David Noel Freidman, Volume I, Page 613

The Church in Jerusalem

James was martyred in about the year 62 CE according to both Josephus and Eusebius. After him came Symeon. During his time, it is said that many of the Christians fled to Pella due to the Roman siege of Jerusalem in 70 CE.[222] We will take this report with a grain of salt, but assuming it is authentic, then it further supports our hypothesis that one of the main hotspots for Jesus' message after his ascension was the Decapolis, since Pella was one its cities, and the Christians fled to there for safety. Symeon was later martyred as well, and soon after Justus became the third bishop of Jerusalem as Eusebius writes: *"But when Symeon also had died in the manner described, a certain Jew by the name of Justus succeeded to the episcopal throne in Jerusalem. He was one of the many thousands of the circumcision who at that time believed in Christ."*[223] In fact the first 15 bishops of Jerusalem were "of the circumcision" as Eusebius writes:

"But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian, there were fifteen bishops in succession there, all of whom are said to have been of Hebrew descent, and to have received the knowledge of Christ in purity, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate. For their whole church consisted then of believing Hebrews who continued from the days of the apostles until the siege which took place at this time; in which siege the Jews, having again rebelled against the Romans, were conquered after severe battles. But since the bishops of

---

[222] Ecclesiastical History by Eusebius of Caesarea Book III, Chapter 5, Section 3
[223] Ibid, Chapter 35, Section 1

the circumcision ceased at this time, it is proper to give here a list of their names from the beginning. The first, then, was James, the so-called brother of the Lord; the second, Symeon; the third, Justus; the fourth, Zacchaeus; the fifth, Tobias; the sixth, Benjamin; the seventh, John; the eighth, Matthias; the ninth, Philip; the tenth, Seneca; the eleventh, Justus; the twelfth, Levi; the thirteenth, Ephres; the fourteenth, Joseph; and finally, the fifteenth, Judas. These are the bishops of Jerusalem that lived between the age of the apostles and the time referred to, all of them belonging to the circumcision."[224]

We can also infer that the Jewish Christian Church was larger than the Pauline Church since Josephus talks about the former and many thousands of Jews still believed in the message of Jesus in Jerusalem even after Bar Kokhba revolt, which is when Hadrian attacked the city, but Josephus never talks about them nor is there really any mention of outside sources during this time period talking about how Jesus was God aside from Pauline writings, but that just means that their writings survived not that they were larger in following.

Thus we know that the Church upon Jesus' message of following the Law existed in Jerusalem from the death of James up until the Bar Kokhba revolt which ended sometime in 135 or 136 CE. Many of the believers had already migrated to Pella and there were still those in Philadelphia, Trallia, Smyrna, among other parts of western Anatolia, Alexandria, as well as Phillipi, and the great schism that occurred in Corinth, among many other places that were likely not mentioned due to the lack of literature available.

---

[224] Ibid, Book IV, Chapter 5, Section 3-4

Chapter 8: Other Forgotten Sects

Gnostic Sects

Early Christianity can be divided into three main groups after the apostles. The Jewish Christians who held onto the Law, the Pauline Christians who emphasized faith without works, and the Gnostics who were the most diverse, but a common tenet of their faith was that they had special knowledge which saved them. Most of the Gnostics concentrated in Egypt, and recently in 1945, a library was discovered in the city of Nag Hammadi in upper Egypt which contained a

number of Gnostic texts like the Gospel of Thomas, the Apocryphon of John, among many others.[225] One of these groups was the Sethians, and we will be exploring the second treatise of the Great Seth. It first talks about how Jesus was pre existent then took on a human body and form. This is clearly not a Docetist work since they have Jesus say: *"I am Christ, the human son, the one from you who is in you. I am despised for your sake, in order that you yourselves may forget what is subject to change."*[226] This group explicitly denies that Jesus died:

"And I was in the mouths of lions. And as for the plan that they devised about me to release their error and their senselessness, I did not succumb to them as they had planned. And I was not afflicted at all. Those who were there punished me, yet I did not die in reality but in appearance, in order that I not be put to shame by them because these are my kinsfolk. I removed the shame from me, and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I suffered merely according to their sight and thought so that no word might ever be found to speak about them. For my death, which they think happened, happened to them in their error and blindness, since they nailed their man unto their death. Their thoughts did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the rulers and the offspring of their error, of their empty glory. And I was laughing at their ignorance."[227]

Obviously we are not claiming that this group were upon truth since they believed that Jesus Christ took on a human body from a previous divine form, but it shows that the belief that

---

[225] The New Testament: A Historical Introduction, Second Edition, by Bart D. Ehrman, Page 9
[226] Nag Hammadi Codex VII, 2, see: http://www.gnosis.org/naghamm/2seth-barnstone.html
[227] Ibid

another person took on the form of Jesus and was crucified is not something that existed solely within the realms of Docetism. There were Christians who believed that Jesus was not crucified and were not Docetists.

Another interesting text to examine is the Gnostic Apocalypse of Peter[228] which says: *"And he said to me, 'Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Savior, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind.'"*[229] Another place in the apocalypse can be seen: *"The Savior said to me, 'He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.'"*[230] It appears that this text might be Docetist in nature, but it is uncertain and still nonetheless early Christian literature which denies the crucifixion.

The sect of most interest to us is the Basilideans. Basilides was a first century Christian from Alexandria, who allegedly was a student of Glaucius, the interpreter of Peter.[231] They had their own Gospel and believed that it was an insult to Jesus that he should be crucified due to the fact that he was chosen by God in Psalm 2, so why would God abandon and forsake his chosen servant was the problem according to them.[232] Irenaeus writes about them: *"Wherefore all other*

---

[228] This is referring to the Nag Hammadi text, there is another apocrypha with the same name but is not Gnostic
[229] Nag Hammadi Codex VII, 3, see: http://www.gnosis.org/naghamm/apopet.html
[230] Ibid
[231] The Stromata by Clement of Alexandria, Book VII, Chapter 17
[232] Basilides Gospel and Exegetica by James A. Kelhoffer, Page 118

nations were at enmity with his nation. But the father without birth and without name, perceiving that they would be destroyed, sent his own first-begotten Nous (he it is who is called Christ) to bestow deliverance on those who believe in him, from the power of those who made the world. He appeared, then, on earth as a man, to the nations of these powers, and wrought miracles. Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be Jesus, was crucified, through ignorance and error, while Jesus himself received the form of Simon, and, standing by, laughed at them."[233] He later describes how they spread throughout the Nile delta. This sect is also mentioned by Epiphanius[234], showing they likely existed throughout the fourth century.[235]

Thus we see that even though these groups have radically different views compared to Muslims, they still held a view of a substitution that occurred during the crucifixion, showing that Muslims did not merely make up this claim. Their views are of considerable historical significance, even if they do not match those of modern Nicene Christians or Muslims. We know from previously like the writings of Ignatius that there were definitely Jewish Christian groups who denied the crucifixion.

Jewish Christian Sects

---

[233] Against Heresies by Irenaus of Lyons, Book I, Chapter 24, Section 4
[234] Epiphanius of Salamis was a Greek theologian and Church father from Crete who lived from 310-403 CE, so he lived to see the council of Nicea.
[235] See The Panarion by Epiphanius of Salamis, Book I, Chapter 24

We find references to Jewish Christians in the works of Justin Martyr. In his work "Dialogue with Trypho" Justin is talking with a Jew named Trypho and trying to convince him to become Christian. He writes:

*"**Trypho:** But if some one, knowing that this is so, after he recognises that this man is Christ, and has believed in and obeys Him, wishes, however, to observe these [institutions], will he be saved?*

***Justin:** In my opinion, Trypho, such an one will be saved, if he does not strive in every way to persuade other men — I mean those Gentiles who have been circumcised from error by Christ, to observe the same things as himself, telling them that they will not be saved unless they do so. This you did yourself at the commencement of the discourse, when you declared that I would not be saved unless I observe these institutions.*

***Trypho:** Why then have you said, 'In my opinion, such an one will be saved,' unless there are some who affirm that such will not be saved?*

***Justin:** There are such people, Trypho, and these do not venture to have any intercourse with or to extend hospitality to such persons; but I do not agree with them. But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts, along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren. But if, Trypho, some of your race, who say they believe in this Christ, compel those Gentiles who believe in this Christ to live in all*

respects according to the law given by Moses, or choose not to associate so intimately with them, I in like manner do not approve of them. But I believe that even those, who have been persuaded by them to observe the legal dispensation along with their confession of God in Christ, shall probably be saved. And I hold, further, that such as have confessed and known this man to be Christ, yet who have gone back from some cause to the legal dispensation, and have denied that this man is Christ, and have repented not before death, shall by no means be saved."[236]

We see here that Justin Martyr says that there were Christians who practiced the Law yet did not force it upon Gentiles and there were Christians who practiced the Law yet enforced it upon Gentiles. Justin goes so far as to claim that those who did not force the Law unto the Gentiles were saved, probably as a reconciliation between the two groups. Justin also writes:

*"**Trypho:** Be assured that all our nation waits for Christ; and we admit that all the Scriptures which you have quoted refer to Him. Moreover, I do also admit that the name of Jesus, by which the son of Nave (Nun) was called, has inclined me very strongly to adopt this view. But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.*

***Justin:** If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as*

[236] Dialogue with Trypho by Justin Martyr Chapter 47

many as have understood the writings of the prophets, whenever they hear merely that He was crucified, say that this is He and no other?"[237]

We see here that Trypho acknowledges that Christ had to suffer, but he and his companions had doubts about the Cross since they knew that everyone was cursed who was hung on a cross. Justin goes on to say that he was cursed by the people, that's why Christ was put on the Cross. This, though, does not really put a good end to the matter since the verse from Deuteronomy, which we covered previously, obviously entails being cursed by God and not merely being cursed by man. In the next few chapters, Justin goes on to try and prove the crucifixion and why Jesus should have been crucified. Nonetheless it shows that there were several Chrsitians throughout this time period who doubted the crucifixion due to Old Testament prophecies, and we saw this explicitly within Ignatius' epistles and see it before us now with Justin Martyr. Justin Martyr also writes: *"Now assuredly, Trypho, [the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as the Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God , whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that he was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends, of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself*

[237] Ibid, Chapter 89

should say so"[238] We see here that Justin talks about a variety of sects, which he calls "of our race" and "my friends" meaning they were Christians, who believed that Jesus was an ordinary man with no divinity attached to him. By this logic, Muslims would be friends with Justin Martyr due to his own statement, and he does not condemn them as heretics, which is something of historical significance.

There were a variety of Jewish Christian sects but one of them we will be examining is the Ebionites. In general, they believed in following the Law and that Jesus did not abrogate it and they also rejected Jesus' divinity, instead believing he was adopted as God's son as merely a title with no ontological significance. There were many different sects within the larger Ebionite movement as shown by the writings of the Church fathers. Irenaeus says about them: **"***Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetical writings, they endeavour to expound them in a somewhat singular manner: they practise circumcision, persevere in the observance of those customs which are enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God."*[239] Origen says: *"Let it be admitted, moreover, that there are some who accept Jesus, and who boast on that account of being Christians, and yet would regulate their lives, like the Jewish multitude, in accordance with the Jewish law — and these are the twofold sect of Ebionites, who either acknowledge with us that Jesus was born of a*

---

[238] Ibid, Chapter 48
[239] Against Heresies by Irenaeus of Lyons, Book I, Chapter 26, Section 2

virgin, or deny this, and maintain that He was begotten like other human beings."[240]

Eusebius says:

"The evil demon, however, being unable to tear certain others from their allegiance to the Christ of God, yet found them susceptible in a different direction, and so brought them over to his own purposes. The ancients quite properly called these men Ebionites, because they held poor and mean opinions concerning Christ. For they considered him a plain and common man, who was justified only because of his superior virtue, and who was the fruit of the intercourse of a man with Mary. In their opinion the observance of the ceremonial law was altogether necessary, on the ground that they could not be saved by faith in Christ alone and by a corresponding life. There were others, however, besides them, that were of the same name, but avoided the strange and absurd beliefs of the former, and did not deny that the Lord was born of a virgin and of the Holy Spirit. But nevertheless, inasmuch as they also refused to acknowledge that he pre-existed, being God, Word, and Wisdom, they turned aside into the impiety of the former, especially when they, like them, endeavored to observe strictly the bodily worship of the law. These men, moreover, thought that it was necessary to reject all the epistles of the apostle, whom they called an apostate from the law; and they used only the so-called Gospel according to the Hebrews and made small account of the rest. The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord's days as a memorial of the resurrection of the Saviour. Wherefore, in consequence of such a course they received the name of Ebionites, which signified the poverty of their understanding. For this is the name by which a poor man is called among the Hebrews."[241]

---

[240] Against Celsus by Origen of Alexandria, Book V, Chapter 61
[241] Ecclesiastical History by Eusebius of Caesarea Book III, Chapter 27, Sections 1-6

Jerome[242] says: *"John, the apostle whom Jesus most loved, the son of Zebedee and brother of James, the apostle whom Herod, after our Lord's passion, beheaded, most recently of all the evangelists wrote a Gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain His divine nativity."*[243] He also writes about an Ebionite bishop in Serbia where he says: *"Photinus, of Gallograecia, a disciple of Marcellus, and ordained bishop of Sirmium, attempted to introduce the Ebionite heresy, and afterwards having been expelled from the church by the Emperor Valentinianus, wrote many volumes, among which the most distinguished are Against the nations, and To Valentinianus."*[244] Hippolytus[245] says: *"The Ebionaeans, however, acknowledge that the world was made by Him Who is in reality God, but they propound legends concerning the Christ similarly with Cerinthus and Carpocrates. They live conformably to the customs of the Jews, alleging that they are justified. according to the law, and saying that Jesus was justified by fulfilling the law. And therefore it was, (according to the Ebionaeans,) that (the Saviour) was named (the) Christ of God and Jesus, since not one of the rest (of mankind) had observed completely the law. For if even any other had fulfilled the commandments (contained) in the law, he would have been that Christ. And the (Ebionaeans allege) that they themselves also, when in like manner they fulfil (the law), are able to become Christs; for they assert that our Lord Himself was a man in a like sense with all (the rest of the human family)."*[246]

---

[242] Jerome of Stridon was a Palestinian Church father who wrote a number of works, but most famous of his was the Vulgate, which is the Latin translation of the Bible. He was born sometime from 342-347 and died in 420 CE.
[243] De Viris Illustribus (Of Illustrious Men) by Jerome of Stridon, Chapter 9
[244] Ibid, Chapter 107
[245] Hippolytus was a Church father, most commonly associated with Rome, from 170 to 235 CE.
[246] Refutation of All Heresies by Hippolytus, Book VII, Chapter 22

Tertullian[247] says: *"This opinion will be very suitable for Ebion, who holds Jesus to be a mere man, and nothing more than a descendant of David, and not also the Son of God; although He is, to be sure, in one respect more glorious than the prophets, inasmuch as he declares that there was an angel in Him, just as there was in Zechariah."*[248] He also writes: *"His successor was Ebion, not agreeing with Cerinthus in every point; in that he affirms the world to have been made by God, not by angels; and because it is written, No disciple above his master, nor servant above his lord, sets forth likewise the law as binding, of course for the purpose of excluding the gospel and vindicating Judaism."*[249]

Epiphanius provides the most detail out of all of the Church fathers. In his Panarion he talks about how the Ebionites were founded by a man named Ebion. He talks about how even if that was not his name, he was so prophetically named by his parents because Ebion is derived from Hebrew meaning poor, and he is so poor in his understanding of Christ, according to Epiphanius, that he regards him as a mere man.[250] They also believe that Paul was an apostate from the Law. He talks about how Ebion traveled to Rome and Asia, but the main congregation of Ebionites came from Nabatea, modern Hejaz, Banias, a town in the Golan heights, Palestine, Jordan, and Cyprus.[251] He talks about how their origins were in the Decapolis after the believers had fled to Pella, and Ebion, a man from Palestine, seized this opportunity to spread his "evil" teachings. He writes about how there were many different sects from amongst the Ebionites with many different opinions.[252] He then

---

[247] Tertullian was a Carthaginian Church writer from 160 to 240 CE. Even though he was one of the most prolific Church writers of the Ante-Nicene (Before Nicea) period, towards his latter days he converted to a sect called Montanism, which had similar beliefs to the proto-orthodox sect, yet they believed that there was a figure called Montanus who was a prophet after Jesus that they also would identify as the Paraclete, which is why he is not considered a Church father.
[248] On the Flesh of Christ by Tertullian, Chapter 14
[249] Against All Heresies by Tertullian, Chapter 3
[250] The Panarion by Epiphanius of Salamis, Book I, Chapter 30, Section 17.1
[251] Ibid Section 18.1
[252] Ibid Sections 3.1-3.8

talks about how there was one Jew, who was possibly an Ebionite during the reign of emperor Constantine named Josephus of Tiberias, not the Jewish historian which we discussed earlier. He traveled around and built many churches within Jewish communities and banned Gentiles from attending them in places like Diocaesarea, a ruined city near Tarsus in modern Turkey, Tiberias, in Galilee, Sepphoris, another ruined town in Galilee, Nazareth, and Capernaum, another ruined town in Galilee. Epihpanius writes about how he personally would visit him and how Josephus kept on receiving visions from Jesus, all of which were about how he was crucified, but it wasn't until many visions later that he finally "repented" and became an Orthodox Christian later in life.[253] It seems that this conversion took place before he became a count and was authorized to build these churches by Constantine, but nonetheless Gentiles were still banned from them. We suspect that he could have been an Ebionite since Epiphanius mentions Josephus in his refutation against them; it is not explicitly mentioned. We suspect that he was an Ebionite however since Epiphanius describes how he was an assistant to the patriarch of Tiberias who was named Ellel. Ellel, towards the end of his life, apparently fell ill and secretly requested a baptism from the local bishop who came and baptized him after cleaning the room. Josephus secretly watched from outside the door after the bishop cleared the room, and was disturbed by the baptism rites performed since Ellel specifically told the bishop to "Baptise me in Christ!" This shows that this was likely an Ebionitic community since Jews do not have the role of patriarchs which Epiphanius went on to describe.[254] Or it could be that these churches later became Ebionitic churches since Epiphanius writes about them in his refutation against the Ebionites, but Allāh knows best.

---

[253] Ibid Sections 4.1-12.9
[254] Ibid

Nonetheless, regarding the different sects of Ebionites he writes about how many of the Ebionites believed that the Torah was corrupt and rejected many passages and some of them rejected all the prophets after Moses like the Samaritans do.[255] He also writes about how some of them did not believe in the resurrection of Jesus from the dead.[256] Some of them held more Gnostic-like beliefs about the crucifixion which we touched on earlier, whilst others affirmed it.[257] Some of them practiced ritual ablution and some of them were outright vegetarians.[258] We also read earlier about how some of them believed in the virgin birth whilst others did not. The only beliefs that all of the Ebionites had in common were that Jesus was the Messiah, he was not divine, and that the Law of Moses was still in place.

Another group to consider is the Nazarenes about whom Jerome writes: *"I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. Wherefore these two forms exist 'Out of Egypt have I called my son,' and 'for he shall be called a Nazarene.'"*[259] Epiphanius also writes about them and how they believed in Jesus' divinity, crucifixion, resurrection, and virgin birth, but practiced the Law. He also writes that they were mainly based in Syria.[260] Although we are not saying they were upon truth, their views are of historical significance.

---

[255] Ibid Sections 18.4-18.9
[256] Ibid Section 19.4
[257] Ibid Section 3.4-3.6
[258] Ibid Sections 15.3-16.1
[259] De Viris Illustribus (Of Illustrious Men) by Jerome of Stridon, Chapter 3
[260] The Panarion by Epiphanius of Salamis, Book I, Chapter 29

There is also another group called the Elcesaites. These were Jewish Christians, mainly from Mespotomia, who were very much linked with the Ebionites, likely a splinter group, who combined Gnostic teachings along with Ebionitic teachings and followed a prophet called Elxai. They later migrated to Arabia. They believed that Jesus was not crucified, would often use second baptisms, and would pray facing Jerusalem. Whilst we are not saying that this group was upon truth due to their following of Elxai and also other teachings incorporated from the Gnostics, it shows us that there were likely Ebionites within Mesopotamia as well since these were probably a smaller splinter group.[261]

Many researchers posit that the Ebionites existed up until the 7th century, even beyond.[262] This is because they are mentioned by Muslim historians in their non-polemical anthropological works as living within Arabia like Al-Qāḍī ʿAbdul Jabbār in the 11th century and Muḥammad ash-Shahrastānī in the 12th century. The former talks about how they believed that Jesus was the Messiah and they prohibited the sacrifice of animals and were vegetarians. They also believe that Jesus upheld the very same law that Moses upheld.[263] The latter calls them the ʿInānīyyah and says that they prohibit the eating of birds, locusts, fish, among other animals, but they still sacrifice some animals on the rear sides of their necks. They also believe that Jesus is the Messiah and that he upheld the very same law that Moses upheld. They venerated the Sabbath and other Jewish holidays but practiced them somewhat differently to other Jews. He also writes that there were many different groups from among them.[264] Such groups are also described by Rabbi Benjamin of Tudela in his travels to Arabia as living within the cities of Taymāʾ and Telmas[265]:

---

[261] Ibid, Book II, Chapter 53
[262] See https://newreligiousmovements.org/e/ebionites/
[263] There are many references to such groups existing within the ʿAbbāsid Caliphate, but such references include Tathbīt Dalāʾil an-Nubuwwah by al-Qāḍī ʿAbdul Jabbār, Volume I, Page 249
[264] Al-Milal wan-Niḥal by Muḥammad ash-Shahrastānī, Volume II, Page 20
[265] Unknown location somewhere in Arabia but many believe it is the city of Ṣaʿdah in north Yemen

"Here dwell the Jews called Kheibar, the men of Teima. And Teima is their seat of government where R. Hanan the Nasi rules over them. It is a great city, and the extent of their land is sixteen days' journey. It is surrounded by mountains—the mountains of the north. The Jews own many large fortified cities. The yoke of the Gentiles is hnot upon them. They go forth to pillage and to capture booty from distant lands in conjunction with the Arabs, their neighbours and allies. These Arabs dwell in tents, and they make the desert their home. They own no houses, and they go forth to pillage and to capture booty in the land of Shinar and El-Yemen. All the neighbours of these Jews go in fear of them. Among them are husbandmen and owners of cattle; their land is extensive, and they have in their midst learned and wise men. They give the tithe of all they possess unto the scholars who sit in the house of learning, also to poor Israelites and to the recluses, who are the mourners of Zion and Jerusalem, and who do not eat meat nor taste wine, and sit clad in garments of black. They dwell in caves or underground houses, and fast each day with the exception of the Sabbaths and Festivals, and implore mercy of the Holy One, blessed be He, on account of the exile of Israel, praying that He may take pity upon them, and upon all the Jews, the men of Teima, for the sake of His great Name, also upon Tilmas the great city, in which there are about 100,000 Jews."[266]

Rabbi Marcus Nathan Adler, who was the chief Rabbi of the British empire from 1845-1890 states in his commentary on this section of the Itinerary: *"It is clear that, when speaking of the population of some of these places, the whole oasis or district is intended, and not a particular town."*[267] Benjamin's description of these groups almost perfectly matches those of ash-Shahrastānī and Al-Qāḍī ʿAbdul Jabbār as vegetarians who lived in Arabia, and also how they fit with the theory of how the Ebionites were called poor due to their excessive donations in

[266] Itinerary of Benjamin of Tudela, Pages 47-48
[267] See footnote #147 of his translation, accessed via https://www.gutenberg.org/files/14981/14981-h/14981-h.htm

charity, but Benjamin did not stay there for long so he obviously did not get to become well acquainted with these groups and their beliefs as say ash-Shahrastānī who was compiling an anthropological work about various sects and religious groups of his time. Adler's commentary also shows that this group was spread throughout Arabia, from north to south and not just those two cities. These groups obviously were not following Jesus' message since many of them vegetarians, when we know from the Qurʾān that Jesus actually made the Law easier upon the Israelites, and so it makes sense that these groups persisted after the sending of Muḥammad ﷺ because Jesus did not preach vegetarianism, and those who were on his message converted to Islām. We also know that not all Ebionites were vegetarians due to Epiphanius being the only author who mentions this about them, and he also mentions that there were various sects amongst them, some of whom did not practice vegetarianism according to both him and ash-Shahrastānī.

Our conclusions are that this Ebion figure proposed by Epiphanius and other than him likely never existed, since the earliest sources like Irenaus never mention him, but that this sect has its origins within the congregation of believers that fled from Pella. We can never know for sure about them since our only source is the Church fathers who were writing against them polemically. They are known for fabrications like John of Damascus, who is considered the last Church father according to Catholics, casted Islām as a heresy. In his "refutation" he put the Qurʾān into different books, like the Bible, and he even made up his own book called "The She-Camel of God" which involved an entirely made up story. He also deliberately and grossley edited verses elsewhere to make Allāh say that Jesus was His son, even though these verses was never present in the Qurʾān and it was already fully canonized for a century by his time he was writing his polemics. Irenaeus and Epiphanius did the same with the Gnostics by fabricating abhorrent sexual rituals that the Valentinians would take part in, but this has recently been

debunked with the discoveries at Nag Hammadi since we have first hand access to Valentinian literature, and they actually upheld a set of laws which they believed were virtuous, as did many other Gnostic sects, so we cannot fully trust their accounts. In fact the very name for the sect "Ebionites" was, according to some Church fathers, a polemical name against them due to their "low" Christology and the poverty of their understanding. Although we contend that this was more likely due to the fact they gave away large parts of their wealth in charity, which is why they were called "the poor ones". Nonetheless, we still have managed to prove that the message of Jesus lived on through the Ebionites, who later migrated to Arabia to avoid persecution. In fact they were so significant that many Church fathers, as we read, suggested that John wrote his Gospel in refutation of them. We know that persecution of heretics occurred like what happened with the Cathars in France during the Albigensian crusade, and that with the taking imperial power by Pauline Christians at the hands of Constantine, that the Gnostics and Jewish Christians, although not made extinct, were most certainly eclipsed, as Jesus had told his followers in the prophecy of the Paraclete.

Pseudo-Clementines

We also have the Pseudo-Clementines. The main work we will be focusing on from them is the Clementine Homilies. The writer claims to be Clement of Rome, but this work is not authentic to him, and it is an interesting insight into Jewish Christian thought. This is not an Ebionitic work, instead belonging to an unknown Jewish Christian author and sect. It was likely written around the time of the council of Nicea, between 300 and 320 CE. In the introductory epistles the author presents the epistle of Peter to James where Peter addresses James as "the lord

and bishop of the holy Church" which shows that the term "lord" does not signify divinity but could mean something along the lines of "master". In this epistle, Peter advises James not to approach the Gentiles and also to avoid the "man who is my enemy" who is preaching against the Law, who is Paul. Still in the introductory epistles of the Homilies we read: *"Be it known to you, my lord, that Simon, who, for the sake of the true faith, and the most sure foundation of his doctrine, was set apart to be the foundation of the Church, and for this end was by Jesus himself, with his truthful mouth, named Peter, the first-fruits of our lord, the first of the apostles; to whom first the Father revealed the Son; whom the Christ, with good reason, blessed; the called, and elect, and associate at table and in the journeyings of Christ; the excellent and approved disciple, who, as being fittest of all, was commanded to enlighten the darker part of the world, namely the West, and was enabled to accomplish it,—and to what extent do I lengthen my discourse, not wishing to indicate what is sad, which yet of necessity, though reluctantly, I must tell you,—he himself, by reason of his immense love towards men, having come as far as Rome, clearly and publicly testifying, in opposition to the wicked one who withstood him, that there is to be a good King over all the world, while saving men by his God-inspired doctrine, himself, by violence, exchanged this present existence for life."*[268]

There is no mention of Jesus being God or divine, but rather that Jesus was spreading a God-inspired doctrine, and both Peter and Jesus are called "lord" here. The rest of the Homilies detail Clement of Rome and his travels with Peter, those these are likely fabricated stories just like this fabricated epistle, although we agree that Peter did approve of the Law and monotheism. There is also no mention of the crucifixion within the Homilies. It calls Jesus the "True Prophet" and Peter advises Clement to follow him by saying: "*Hence, O beloved Clement, if you would know the things pertaining to God, you have to learn them from him alone, because he alone*

[268] Clementine Homilies, Introductory Epistles, 2nd Epistle of Peter to James, Chapter 1

knows the truth. For if any one else knows anything, he has received it from him or from his disciples. And this is his doctrine and true proclamation, that there is one God, Whose work the world is; Who being altogether righteous, shall certainly at some time render to every one according to his deeds."[269]

Peter also advises Clement by saying that the Old Testament is corrupt:

"For the Scriptures have had joined to them many falsehoods against God on this account. The prophet Moses having by the order of God delivered the law, with the explanations, to certain chosen men, some seventy in number, in order that they also might instruct such of the people as chose, after a little the written law had added to it certain falsehoods contrary to the law of God, who made the heaven and the earth, and all things in them; the wicked one having dared to work this for some righteous purpose. And this took place in reason and judgment, that those might be convicted who should dare to listen to the things written against God, and those who, through love towards Him, should not only disbelieve the things spoken against Him, but should not even endure to hear them at all, even if they should happen to be true, judging it much safer to incur danger with respect to religious faith, than to live with an evil conscience on account of blasphemous words."[270]

We also see repeatedly Peter advises to follow the Law in this work, as we saw earlier, and even warned against Paul as his enemy. So we can deduce from this work, as well as from the writings of Epiphanius who wrote that "Ebion" preached in Rome, that there was a small Jewish Christian community in Rome who believed that Jesus was not divine, that practiced the Law, and there is also no mention of Jesus' death or crucifixion in this work.

---

[269] Ibid, Homily II, Chapter 12
[270] Ibid, Chapter 38

Whilst some would say that there could be indications of Jesus' divinity in the opening of the first epistle of Peter to James: *"Peter to James, the lord and bishop of the holy Church, under the Father of all, through Jesus Christ, wishes peace always."* The phrase "through" here can mean through his religion, teachings, and covenant, as we saw earlier with how Jesus said that he was in the disciples and that they were in him, and how the teachings of Paraclete would abide inside the believers, so the same meaning can apply to the word through here. Another example that one could use that would apparently contradict Islāmic teachings would be where it is said: *"Therefore from Adam, who was made after the image of God, there sprang first the unrighteous Cain, and then the righteous Abel. Again, from him who amongst you is called Deucalion, two forms of spirits were sent forth, the impure namely, and the pure, first the black raven, and then the white dove. From Abraham also, the patriarchs of our nation, two firsts sprang—Ishmael first, then Isaac, who was blessed of God. And from Isaac himself, in like manner, there were again two—Esau the profane, and Jacob the pious. So, first in birth, as the first born in the world, was the high priest Aaron, then the lawgiver Moses."*[271] The argument could be that Adam was created after the image of God, but this does not contradict Islām since Muḥammad ﷺ said: *"When any one of you fights with his brother, he should avoid his face for Allāh created Adam in His own image."* [Ṣaḥīḥ Muslim 2612e] As Shaykh Ibn ʿUthaymīn explains it, the term "His image" when applied to God can have the same connotation as "His messenger ﷺ", just because we are ascribing the messenger to God by calling him the messenger of God does not make him an attribute of God, rather he is elevated and honored with that title, the same way that Adam was created after God's image, not to necessitate that God has an image (even though the believers will see the Face of Allāh clearly in paradise as they see the full moon) which Adam was created after, but that this image which Adam was created in was honored by

[271] Ibid, Chapter 16

Him by making it be called "His image" the same way that Muḥammad ﷺ is "His messenger".[272] Some would also say that it encourages disbelief in the prophets like David, Elijah, and other than them, as Epiphanius suggests, but what is more apparent and correct is that they mean rejecting the scriptures which are spuriously ascribed to them rather than rejecting them. Epiphanius also says that some Ebionites used the Homilies but that there were different versions of it among them.[273]

A large amount of Clementine manuscripts were found in Ethiopia by French explorer Antoine d'Abbadie in the 19th century and were translated into French.[274] We can conclude that there were likely Jewish Christian communities in Ethiopia with these beliefs, and that the literature of these communities was passed on through generations until it was mainly preserved as a polemical piece. We are not necessarily saying that the Homilies are a continuation of Jesus' ﷺ message, but it has a lot of indications and commonalities with it.

Thus we see that there were people upon Jesus' ﷺ message up until the time of the sending of Muḥammad ﷺ across the Mediterranean in the Levant, Mesopotamia, Anatolia, Rome, Arabia, and far beyond. Some of them even remained after, but obviously they were not following Jesus' ﷺ message since Jesus gave glad tidings of Muḥammad ﷺ. It is as Shaykh ul-Islām Ibn al-Qayyim al-Jawzīyyah says: *"and with them (the Christians after Nicea) were remnants from the religion of the Messiah, like circumcision, ritual bathing from major impurity, glorifying the Sabbath, prohibiting swine, and prohibiting what the Torah prohibited, except for what was explicitly made permissible for them within it."*[275]

---

[272] Commentary on Shaykh al-Islām Ibn Taymiyyah's Al-ʿAqīdah al-Wāsitiyyah by Muḥammad ibn Ṣāliḥ al-ʿUthaymīn Volume I, Pages 141-143
[273] The Panarion by Epiphanius of Salamis, Book I, Chapter 30, Section 15.2
[274] One can access the manuscripts here: https://gallica.bnf.fr/ark:/12148/btv1b100878602/f133.item
[275] Ighāthat ul-Lahfān fī Maṣāʾid ash-Shayṭān by Ibn al-Qayyim al-Jawzīyyah, Volume II, Page 270

PART IV: THE TRIUMPH

Chapter 9: The Son of Man

Revisiting the Prophecy of Matthew 22

We find a similar prophecy to the one we saw in Matthew 22 in Matthew 21, with the parable of the vineyard, as Jesus said:

"'Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. "They will respect my son," he said. But when the tenants saw the son, they said to each other, "This is the heir. Come, let's kill him and take his inheritance." So they took him and threw him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?

'He will bring those wretches to a wretched end,' they replied, 'and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.' Jesus said to them: 'Have you never read in the Scriptures: "The stone the builders rejected has become the cornerstone; Yahweh has done this, and it is marvelous in our eyes"? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.'" [Matthew 21:33-44]

Here we have a landowner, who represents God, and he planted a vineyard, which we can interpret as obedience to God and his covenant. So he rented the vineyard to some farmers which made them his tenants, and these are the Israelites, and when the harvest approached, he sent his servants, which are the prophets and callers to God, to collect the fruit, that is to reap in the obedience that they have towards God. The tenants then killed one, beat another, and stoned a third, showing their rejection of the prophets. Then he sent more servants, or more prophets, and they, the Israelites, did the same. Then he sent his son, or Jesus, and they killed him, which we will touch on later. Jesus then asked what the landowner would do after these crimes, and the Pharisees and Sadducees responded that he would destroy the current tenants and replace them with another one. The parable then stops and Jesus quotes to them Psalm 118 and how he is the stone which the builders rejected, which we touched on earlier, and that the Israelites will be replaced with another nation who will "produce its fruit" or reap the obedience of God. To give a modern example, say I had an apartment and I rented it to someone. I then sent some tenants to collect rent from him but they abused them and killed them, then I sent some more but they did the same and still they did not pay rent. Then I sent my own son to them and they killed him, so because they did all of this harm and refused to pay rent I would promise revenge upon them and replace them with tenants who would pay their rent. As we talked about earlier, Psalm 118 proves that Jesus should not have been crucified, so if we were to take the statement of the son of the landowner dying literally then it would cause a contradiction. Remember that the parable stops after the Pharisees and Sadducees correctly answer Jesus' question, and he is speaking about himself literally as the stone, which we saw earlier, so it would cause a contradiction with the son of the landowner dying. Either we have to accept that there is a contradiction, or if we were to say that the landowner's son would die then we would be illogically taking a parable

over a clear statement, so the only logical reconciliation is if we take Jesus' word for how he was the stone of Psalm 118 which represents a servant that was saved by God and that the statement of the landowner's son being killed is in parabolic language, since it is part of the parable, and it could represent how the Jews tried to kill Jesus. This nicely fits in with the prophecy of Matthew 22 since this prophecy explicitly states that another nation will replace Israel, whilst Matthew 22 indirectly states it, and Matthew 22 explicitly states the destruction of the temple whilst Matthew 21 indirectly states it, and by indirectly we mean that it is inherently obvious from both yet it is not stated in explicit wording. The Greek word used to describe how a nation would replace Israel in Matthew 21:43 is "ethnos" and it is used in the singular, so it cannot be used to reference Gentiles as a whole since the plural would have to be used. In the Bible Gentiles are often referred to in the plural since they are from a variety of nations, like we see later in Matthew: *"And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."* [Matthew 24:14] Here the phrase "all nations" obviously references the Gentiles as a whole, so the fact that ethnos is used in the singular in Matthew 21:43 shows that it will be one nation who will replace Israel from the Gentiles, and that they will bear the fruits of obedience. We also know from Matthew 22 that this nation will have the servants who will call the rest of the Gentiles to the kingdom of God, or heaven. Returning to Matthew 3 and the warning from John the Baptist we saw earlier: *"And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."* [Matthew 3:9-10] We can see that he warns the Israelites of not repenting and that if they don't, then God could easily replace them with other children of Abraham, and Jesus actualized the threat against them

in Matthew 21 & 22 by saying that Jerusalem will be destroyed and that another nation will replace Israel and bring in the Gentiles. So it makes sense that the nation who would replace the Israelites would be another Abrahamic nation when referring back to the warning of John the Baptist, since Jesus is merely actualizing the warning he gave, and this can be a nation like the Ishmaelites or the Edomites. Historically, only the Ishmaelites fit as they are the Arabs, and they established a kingdom which had their servants, or callers to God, bring in all of the different Gentile peoples from the Indonesians to the Hausa, and far beyond, and the Edomites, nor any other Abrahamic nation for that matter, did anything similar. Islām also bore the fruits of obedience, unlike Christianity, which we will clarify later, as it rooted out cultural innovations that had creeped into both Christianity and Judaism and became the religion for all of mankind until the Day of Judgement. The best example of this can be seen with suicide, as Allāh says (in meaning): *"And do not kill yourselves. Surely Allāh is Most Merciful to you."* [An-Nisāʾ 4:29] The Bible also portrays suicide in a negative light as figures like Saul and Judas, who were known for evil in the Bible, both committed suicide. If we look at the attached graph, we can see that Muslims are very diligent in upholding this command despite the hardships that afflict the Muslim world today in comparison to other communities.[276] So Islām is most probably the phenomenon which Jesus could be preaching here, since there would be historical inaccuracies with the other narratives, and ours ties in many different Biblical passages which the observant reader would note that we did not edit in the slightest, and even made our interpretations in line with modern Biblical scholarship.

We find in an authentic ḥadīth:

"The angels came to the Prophet while he was sleeping and some of them said, 'He is asleep.' And some of them said, 'His eyes are asleep but his heart is awake.' They said, 'Verily,

[276] See Appendix E.

your companion has a parable, so present the parable for him.' They said, 'His parable is the example of a man who built a house, set up a banquet therein, and then sent a messenger to invite people. Whoever answered the invitation would enter the house and eat of the banquet, and whoever did not accept the invitation would not enter the house nor eat of the banquet.'

The angels said, 'Interpret this parable for him that he might understand.' They said, 'The house represents Paradise and the messenger is Muḥammad. Whoever obeys Muḥammad has obeyed Allāh, and whoever disobeys Muḥammad has disobeyed Allāh. Muḥammad has caused distinction between the people.'" [Ṣaḥīḥ al-Bukhārī 7281]

Whilst a Christian could say that "Oh look Muḥammad copied the Bible" that is an erroneous claim. This is because that is not looking at the actual substance of the ḥadīth and it shows that someone who had no access to the Bible, which we will clarify later, not only managed to give an exegesis of the section we saw in Matthew 22 that was somehow in line with modern Biblical scholarship, but also he managed to fulfill it whilst giving this very exegesis, which is truly a miracle.

The Arabian Prophet

Returning to the Jewish Christians and their migration to Arabia, it brings to question why? Was it because of proximity and isolation from Roman persecutions? That is definitely a factor, but we also propose because they were expecting a prophet to come there. This is because other persecuted Christian groups like the Nestorians escaped to the Sassanian empire and there were also some Ebionites, as we talked about earlier, that likely lived in the Persian province of

Asoristan, so Arabia was chosen for a more specific reason. We see a prophecy about Arabia in Isaiah:

"The oracle concerning Arabia: In the thickets in Arabia you will lodge, O caravans of Dedanites. To the thirsty bring water; meet the fugitive with bread, O inhabitants of the land of Tema. For they have fled from the swords, from the drawn sword, from the bent bow, and from the press of battle. For thus the Lord said to me, "Within a year, according to the years of a hired worker, all the glory of Kedar will come to an end. And the remainder of the archers of the mighty men of the sons of Kedar will be few, for Yahweh, the God of Israel, has spoken." [Isaiah 21:13-17]

The prophecy mentions that the Dedanites will lodge in the thickets of Arabia, that the inhabitants of Tema should prepare water for fugitives, and that Kedar's splendour will end. Dedan was a tribe in northwest Arabia as the Jewish encyclopedia states:

"The descendants of the Arabian Dedan, spoken of (Isa. xxi. 13) as engaged in commerce. Dedan is first mentioned (Gen. x. 7; I Chron. i. 9) as a son of Raamah, son of Cush, and again (Gen. xxv. 3; I Chron. i. 32) as a son of Jokshan, son of Keturah. Dedan is found in Jer. xlix. 8, where Edomitish settlers seem to be referred to, as 'Dedan' occurs in the prophecy against Edom; again in xxv. 23, with Tema and Buz; in Ezek. xxv. 13, with Teman, in the prophecy against Edom; and in Isa. xxi. 13 ('The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim'). As a Keturean tribe Dedan seems to have occupied a position in northwest Arabia."[277]

The Holman Bible Dictionary also defines Dedan as: *"The original ancestor of an Arabian tribe listed in the table of nations as a son of Cush (Genesis 10:27). See Genesis 25:3. Here as in Genesis 10:27, Dedan's brother is Sheba. Three otherwise unknown Arabian tribes*

[277] See https://jewishencyclopedia.com/articles/5039-dedanim

descended from Dedan, according to Genesis 25:3. The Arabian tribe centered at al-Alula, 70 miles southwest of Tema and 400 miles from Jerusalem." The Bible affirms that Dedan was a major trading nation:*"Dedan traded in saddle blankets with you"* [Ezekiel 27:20] and it became the heart of a new kingdom when it was conquered by a people known as the Lihyanites.[278] Dedan was at the heart of the incense trade, becoming a major trading nation in the region, and even other rulers like Ptolemy II Philadelphus, forged alliances with the Lihyanites to try and route more of the incense trade at Dedan towards Egypt.[279] The Lihyanites were polytheists: *"Three gods and one goddess were worshipped in Lihyanite Dedan. The chief deity – in authentic Arabian tradition – was identified only by a descriptive name: Dhu Ghabat, the Lord of the Thicket. Thick tree growth is so rare in Arabia that such a place is sufficient to suggest a divine presence."*[280] This name "Lord of the Thicket" matches with Isaiah's description as how the Dedanites would lodge in "the thickets of Arabia". The Nabateans later conquered Dedan, and at this point many new oases were starting to be settled by the Arabs: . This process is described by historian Werner Casckel as the "Bedouinization of Arabia" and it was caused by the fact that the Nabateans were conquered by the Romans, which brought a halt to economic activity, and subsequently the Arabs eventually abandoned large cities like Dedan and began living as Nomadic bedouins. This happened sometime around the third century, and soon after we see a large Jewish influx into the region of Dedan: "*Dedan seems to have perished at the end of the third century. Soon afterwards we find in the area a population that writes in Nabataean, among them many Jews, who left behind some Hebraic inscriptions. At the time of the Prophet Muhammad, Jews constituted the only population of Wadi al-Qura, as the oases in the valley of*

---

[278] The Ancient Aarabian Kingdom Of Lihyan, An Address Delivered on the Anniversary of the Founding of the University of Cologne, West Germany, May 24, 1950 by Werner Caskel, Translated by R.W. Lebling, Page 3
[279] Documentation for Ancient Arabia by Kenneth Anderson Kitchen, Page 46
[280] The Ancient Aarabian Kingdom Of Lihyan, An Address Delivered on the Anniversary of the Founding of the University of Cologne, West Germany, May 24, 1950 by Werner Caskel, Translated by R.W. Lebling, Page 4

Dedan were sometimes called."[281] This even extends to southern Arabia where we see a change from pagan Arab inscriptions to ones of Judaic monotheism, showing a large Jewish influx into the region.[282]

Next we go to Tema, which was a large oasis town that was famous for its huge amounts of water wells and was a key stop along the incense road, the same place where we saw Rabbi Benjamin of Tudela encounter some remnants of Ebionitic groups earlier.[283] The Septuagint replaces Tema with Thaeman, who was one of the sons of Ishamel, showing that it applied to Arabia in general: *"And these [are] the generations of Ishmael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarrha bore to Abraam. And these [are] the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam, and Masma, and Duma, and Masse, and Choddan, and Thaeman, and Jetur, and Naphes, and Kedma."* [Genesis 25:12-15]

One should note that it was extremely common that the people of Tema would give out water to travelers since it was such an important trade city and stop for merchants, so why would God order them to do that? It's likely because the travelers are people of great importance. Isaiah describes them as "fleeing from swords" and this describes Muḥammad ﷺ and his followers during the Hijrah, when they were forced to leave Makkah because of persecution. Many of them were killed and many practiced Islām in secret, fearing for their lives, so Allāh ordered them to migrate in 622 CE to Madinah. This came after an event in 620 CE when a delegation from Madinah arrived in Makkah during the pilgrimage season (where the pagan Arabs would make pilgrimage to Makkah) and met Muḥammad ﷺ, whereupon he preached to them Islām and

---

[281] Ibid, Page 7
[282] Arabia and the Arabs: From the Bronze age to the coming of Islam by Robert Hoyland, Pages 146 – 147
[283] Ancient Tayma: An Oasis at the Interface Between Cultures by Arnulf Hausleiter, Page 103

recited portions of the Qurʾān, and the small delegation converted. The delegation pledged allegiance to Muḥammad ﷺ, acknowledged his prophethood, promised to worship none but the God of Abraham, and pledge to abandon sins like theft, adultery, and murder. This is known as the first pledge of Aqabah and Muḥammad ﷺ sent them back to Madinah along with his companion Muṣʿab ibn ʿUmayr to go and teach Islām there. By the grace of Allāh, Muṣʿab's preaching was very effective and a number of people in Madinah accepted Islām. A year after the first pledge, a larger group went to Makkah during the pilgrimage season of 622 CE to reassure Muḥammad ﷺ of their allegiance and also said that if the Muslims wanted to escape to Madinah they could. This was the second pledge of Aqabah. That year, over the course of two months, the Muslims migrated from Makkah to Madinah. Muḥammad ﷺ and his companion Abū Bakr were the last two to leave. The first policy that was instituted by Muḥammad ﷺ was to pair up the Makkan migrants with their Madinan brethren and this solved the problem of housing for the new refugees and also fostered a closer relationship between the migrants (muhājirūn) and the helpers (anṣār) who housed and aided them. Madinah had a large Jewish population with tribes like the Banu Qaynuqaa', Banu Nadar, and Banu Quraydhah, among many others. The Jewish tribes allied with Muḥammad ﷺ and signed the constitution of Madinah, which ensured that all groups would get religious freedom if they agreed to mutual cooperation and aid in defence of the city.

The next part is the splendor of Kedar. Kedar was one of the sons of Ishamel and is used generally in the Bible to mean Arabs, as the prophecy we saw earlier explicitly said that it was pertaining to Arabia. We also read in Ezekiel: *"Arabia and all the princes of Kedar were your customers; they did business with you in lambs, rams and goats."* [Ezekiel 27:21] Smith's Bible Dictionary defines it as: *"the name of a great tribe of Arabs settled on the northwest of the*

peninsula [...] That they also settled in villages or towns we find from Isaiah (Isaiah 42:11). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes." There are also two ancient Assyrian inscriptions from the 7th century BCE which read: *"Hazael, king of Arabs, with a sumptuous gift, came over to Nineveh, city of my sovereignty, he kissed my feet and begged me for his gods. And I had pity."*[284] We also read: *"Iauta son of Hazael king of the land of Qedar paid homage to me. He approached me concerning his gods (and) begged my kingship."*[285] So we see that Hazael is referred to as king of the Arabs and his son & successor, Iauta, is referred to as king of Kedar, which shows us that Kedar is Arabia. Old Testament scholar Charles Foster says: *"Namely, of the land of Kedar; which every reader conversant with Arabian geography will recognise as a most accurate delineation of the district of Hedjaz [Western Saudi Arabia], including its famous cities of Mecca and Medina."*[286] The Ishmaelites are the Arabs by consensus since John of Damascus writes against Islām as "Heresy Against the Ishmaelites" and Josephus also agrees with this, among many other classical scholars from both Christianity and Judaism. Isaiah said: *"For thus the Lord said to me, 'Within a year, according to the years of a hired worker, all the glory of Kedar will come to an end. And the remainder of the archers of the mighty men of the sons of Kedar will be few, for Yahweh, the God of Israel, has spoken.'"* [Isaiah 21:16-17] In fact many early genealogies of Muḥammad ﷺ have him being descending from Ishmael via Kedar like in the Ṭabaqāt of Ibn Saʿd, but not all of them do. The splendor of the Arabs was the prosperous trade that was occurring in Makkah, as well as the fact that Arabs across the peninsula would come to Makkah to worship the idols surrounding the Kaʿbah, so they made a profit off of that too. The Quraysh, who were the tribe that ruled Makkah and where Muḥammad ﷺ was from. They wanted to deal with the Muslims since they wanted

[284] King Esarhaddon, Prism A IV, lines 6 - 9
[285] King Assurbanipal, Prism B VII, lines 93 - 96
[286]The Historical Geography of Arabia by Charles Foster, Page 130

to contain the spread of Islām, so they marched with an army of 1,000 men and brought with them lots of women and music to adorn and amuse themselves. It was an almost certain victory for the Quraysh since the Muslims had not really established their rule in Madinah yet and were a relatively weak state. The Muslim migrants had left most of their belongings in Makkah due to the urgency and covert nature of their escape in the night. The Muslims under Muḥammad ﷺ marched out to try and raid a caravan from the Quraysh, so they were lightly armed and had about 313 men. By mistake, they encountered the Qurayshi army at a town called Badr, where the Muslims miraculously won. In fact even 10,000 angels descended to help the Muslims at that battle. This victory was so grand that the rest of the pagans that remained in Madinah converted to Islām when the victorious Muslim army returned and it showed that the Muslims were a new political force on the map, and that the power of the Quraysh was waning. The Quraysh were the most powerful tribe amongst the Arabs, and even one of their chief leaders, Abū Jahl, was killed at the battle. This was the first military engagement in Islāmic history and it marked the beginning of the end for the Quraysh. This battle happened in 624 CE, but this poses a problem since God said that it would happen within a year of the migration, which took place in 622 CE. Fortunately, this is easily resolved since the earliest copy of Isaiah, the Great Isaiah Scroll from the Dead Sea Scrolls, says that this will occur within 3 years instead of 1.[287] The Great Isaiah Scroll (1QIsaa) is also one of the seven original Dead Sea Scrolls and one of the oldest there is, dating to about 125 BCE. This prophecy served as a guide for how the Jews could find the new prophet.

This brings us to the next prophecy in Isaiah which is Isaiah 42, which gives further details about this prophet. It begins by talking about there being a servant of God, ʿabd in Arabic, and how he is chosen by God and His Spirit is upon him. Muḥammad ﷺ said: *"Do not*

[287] One can access them here: https://dssenglishbible.com/scroll1QIsaa.htm

exaggerate in praising me as the Christians praised the son of Mary, for I am only a Servant (ʿabd). So, call me the Servant of God (ʿabdullah)" [Ṣaḥīḥ al-Bukhārī 3445]. Titles for Muḥammad ﷺ include al-Muṣṭafā and al-Mukhtār, both having a similar meaning of "chosen one". This servant is also described as being loved by God, and another one of his titles is Ḥabīb-ullāh, or the beloved of God. Muḥammad ﷺ also had many encounters with the Holy Spirit, or Gabriel, so he also fits that requirement. In fact the word for spirit in Isaiah 42:1 is ruwach, which is used to mean angel in other verses: "*These are the four spirits (ruwach) of heaven, going out from standing in the presence of the Lord of the whole world."* [Zachariah 6:5] and commentaries like the Scofield Reference Notes and Albert Barnes' Notes on the Bible both affirm that the word "ruwach" used in Zachariah is used to mean angels. It also would not make sense from a Christian lens since there could not be four Holy Spirits, thus the Hebrew word ruwach can be used to mean angels, as is used in Isaiah 42:1. We also hear that he will bring judgement or justice, depending on how the Hebrew word Mishpat is translated, to the world. This means he cannot be an Israelite prophet since historically they were all sent exclusively to Israelites. Hebrew specialist Christopher North said: *"Most commentators remark that mishpat is here used absolutely, without the definite article, and that it has the comprehensive sense of the Islāmic din ('judgement'), which embraces both faith and practice."*[288] So we see that we could also say that he will bring deen to the world, which Muḥammad ﷺ did. It also says that the servant will not falter or be discouraged in doing so, and when Muḥammad ﷺ was offered money and power by Quraysh to stop preaching Islām he responded: *"Even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Islām), I will never stop, until either Allāh makes it triumph or I die defending it."*[289] We also read that the

[288] The Second Isaiah: Introduction, Translation and Commentary To Chapters XL–LV by Christopher North, Page 108.
[289] Sīrah of Ibn Hishām Volume I, Page 266

coastlands, or islands depending on how one translates, will put hope into his teachings. The Hebrew word used for teachings is ‘Torah’ which shows that it will be a new covenant which will be brought. Later God says: *“He will not shout or cry out, or raise his voice in the streets.”* [Isaiah 42:2] We find that even his companions were aware of this prophecy of him, as ʿAṭāʾ Ibn Yasār said: "I met ʿAbdullāh bin ʿAmr ibn al-ʿĀṣ and asked him, 'Tell me about the description of Allāh's Messenger ﷺ which is mentioned in Torah (i.e. Hebrew Bible)' He replied, 'Yes. By Allāh, he is described in Torah with some of the qualities attributed to him in the Qurʾān as follows: “O Prophet ! We have sent you as a witness (for Allāh's True religion), a giver of glad tidings (to the faithful believers), a warner (to the unbelievers), And guardian of the Gentiles. You are My slave and My messenger (i.e. Apostle). I have named you ‘Al-Mutawakkil’ (who depends upon Allāh). You are neither discourteous, harsh, nor a noisemaker in the markets and you do not do evil to those who do evil to you, but you deal With them with forgiveness and kindness. Allāh will not let him (the Prophet) die till he makes straight the crooked people by making them say: ‘None has the right to be worshipped but Allāh,’ with which will be opened blind eyes and deaf ears and enveloped hearts.”” [Ṣaḥīḥ al-Bukhārī 2125] This is the exact same characteristics that we find within Isaiah 42. In fact Muḥammad ﷺ was so merciful to the extent that when Makkah was conquered towards the end of his life and the Quryash were defeated, he recited what Joseph said to his brothers in the Qurʾān, despite more than a decade of oppression and hardship inflicted against the Muslims on their part: *“There is no blame upon you this day; may Allāh forgive you, and He is the most Merciful of those who show Mercy.”* [Yūsuf 12:92] We also see that this prophet will bring a new covenant is described as a “light for the Gentiles” in verse 6, which again describe Muḥammad ﷺ because he brought a new Law that replaced the Law of Moses and was a light for the Gentiles, unlike the other Israelite prophets

since that was not their mission. In fact in one of the Dead Sea Scrolls we read: *"I, Yahweh, have called you in righteousness, and will hold your hand, and will keep you, and will make you a covenant forever, as a light for the Gentiles."*[290] So this servant's covenant will last till the day of judgement as a light for the Gentiles, which Muḥammad's ﷺ covenant does. We then read: *"Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops."* [Isaiah 42:11] So we see that this is referring to the specific location of this servant, and that the people should celebrate because of his sending. We know from earlier that Kedar is Arabia. It describes the people of Sela as "singing from the mountaintops" and it is quite fitting that Sela is the name of a mountain in Madinah, and it has to be referring to Madinah because it says that he will be sent to Kedar, or western Arabia. In fact it is reported that when Muḥammad ﷺ arrived to Madinah: *"And we came to Medina during the night and the people began to contend as to where Allāh's Messenger should reside... then people climbed upon house-tops and women also and boys scattered in the way, and they were all crying: 'Muḥammad, Messenger of Allāh! Muḥammad, Messenger of Allāh!'"* [Ṣaḥīḥ Muslim 2009] Muḥammad ﷺ is the only person for this to ever happen to them, for the people of Sela and Kedar to sing for them. God also informs us that He will: *"... lead the blind by ways they have not known, along unfamiliar paths I will guide them…"* [Isaiah 42:16] this fits with the pagan Arabs that Muḥammad ﷺ was sent to since they had received no messenger or prophet before him, as Allāh says (in meaning): *"In order that you may warn a people whose forefathers were not warned, so they are heedless."* [Yā-Sīn 36:6] The fact that God highlights idol worship shows that this prophet will be sent to a people who worship idols: *"I am Yahweh; that is My name! I will not yield My glory to another or My praise to idols."* [Isaiah 42:8] Muḥammad ﷺ was sent to the Arabs who worshipped idols. We

[290] See Scroll 4Q62

then read: *"Yahweh will march out like a champion, like a warrior He will stir up His zeal; with a shout He will raise the battle cry and will triumph over His enemies."* [Isaiah 42:13] The tactic of referring to someone as God even though they are His servant shows that someone is near to them in Biblical language, not that they are literally God, as we read in Psalms: *"It was You who split open the sea by your power; You broke the heads of the monster in the waters."* [Psalm 74:13] Even though Moses was the one who split the sea, we read that David is praising God as the one who did it because it was by His power and choice that the sea was split, the same way that the servant will be a warrior and triumph over his enemies as we read in Isaiah 42. We also read in Judges: *"When you, Yahweh, went out from Seir, when You marched from the land of Edom, the earth shook, the heavens poured, the clouds poured down water. The mountains quaked before Yahweh, the One of Sinai, before Yahweh the God of Israel."* [Judges 5:4-5] Here God Himself is described as marching, even though it was the Israelite army that marched, as Elicott's Bible Commentary clarifies: *"the train of thought is clearer if we explain the allusion of the march of Israel from Kadesh Barnea to their first great conquest on the east of the Jordan. This march seems to have been signalised, and the battles of Israel aided, by the same majestic natural phenomena as those which had helped them to defeat Sisera, as though Jehovah Himself were the leader of their vanguard."* Muḥammad ﷺ would go on to defeat the Quraysh and later vanquish all of Arabia, and his nation would later conquer the two superpowers of the age, the Sassanid and Byzantine empires. We also read: *"But those who trust in idols, who say to images, 'You are our gods,' will be turned back in utter shame."* [Isaiah 42:17] This perfectly matches Muḥammad ﷺ because he would go on to defeat the Quraysh, as well as the rest of the pagans of Arabia, and when he entered the Kaʿbah he smashed all 360 of the idols that adorned it and recited while smashing them: *"Truth has come and falsehood has vanished.*

Surely falsehood is ever bound to vanish" [Al-Isrāʾ 17:81] We also read: *"For a long time I have kept silent, I have been quiet and held myself back. But now, like a woman in childbirth, I cry out, I gasp and pant."* [Isaiah 42:14] This applies to Muḥammad ﷺ because there was a gap of 600 years of silence between Jesus ﷺ & Muḥammad ﷺ and the Jews thought that God had forsaken them, but the Islāmic conquests took the world by storm, as historian Howard Justin writes: *"Seldom, if ever, has a set of ideas had so great an effect on human societies as Islām has done, above all in the first half of the seventh century. In little more than twenty years, the religious and political configuration of Arabia was changed out of all recognition. Within another twenty all of the rich, highly developed, militarily powerful world enveloping Arabia was conquered, save for Asia Minor and North Africa."*[291]

This servant cannot be Jesus, as Matthew has it, since he will triumph over his enemies whilst Jesus was crucified by them. Also the phrase in verse 6 "I will keep you" can also be translated from Hebrew as "I will create you" so it is clear that this servant will not be some divine being who became a human, but that he will be a human. Jesus also has no connection to Kedar or Sela, which we established were in Arabia and that is undisputable. John also has Jesus say: *"My kingdom is not of this world"* [John 18:36] whilst the servant of Isaiah 42 is literally described as a warrior who will triumph over his enemies and establish justice (or din) over the world, which Jesus never did in his lifetime. In fact even the idol worshippers of Arabia used to ridicule Jesus and belief in him: *"And when the son of Mary was presented as an example, immediately your people laughed aloud. And they said, 'Are our gods better, or is he?'"* [Az-Zukhruf 43:57-58] This is in contrast to the servant of Isaiah 42 who will send back the idol worshippers of Arabia in shame. One could also say that the Sela here is in reference to the Sela of Edom, in Jordan and not the Sela of Arabia, as is written: *"He was the one who defeated ten*

[291] Witnesses to a World Crises by James Howard-Johnston, Pages 357-358

thousand Edomites in the Valley of Salt and captured Sela in battle..." [2 Kings 14:7] but this does not make sense since we are told in Isaiah 42 that this Sela is the Sela of Kedar and that it is the people of Kedar who are being referred to, which is only used to mean the people of western Saudi Arabia, and the Sela which is there. Additionally no Biblical prophet ever traveled to the Sela of Edom and was greeted by people singing for them, so that casts even further doubt. One could also say that is the servant Israel, but Isaiah 42 actually has two different servants, one who is praised in verses 1-17 and another who is condemned in verses 18-25. We read about the condemned servant: *"Hear, you deaf; look, you blind, and see! Who is blind but my servant, and deaf like the messenger I send? Who is blind like the one in covenant with me, blind like the servant of Yahweh You have seen many things, but you pay no attention; your ears are open, but you do not listen."* [Isaiah 42:18-20] We see here that the servant here is described as blind and is identified as the one who is in covenant with the Lord, this is obviously referring to the nation of Israel since at this time they were in covenant with the Lord. In fact when this prophecy was given by Isaiah, Israel were obviously in covenant with the Lord and he goes on to say: *"Who handed Jacob over to become loot, and Israel to the plunderers?"* [Isaiah 42:24] In fact we read: *"But this is a people plundered and looted, all of them trapped in pits or hidden away in prisons"* [Isaiah 42:22] and it is obvious the servant Israel cannot be the one who is described in verses 1-17 since they are described as literally to *"free captives from prison"* [Isaiah 42:6] so it does not make sense that Israel is this servant since they cannot free captives from prison yet be in prison themselves. American scholar John N. Oswalt says: *"The identity of this 'servant' [in 42:1-9] has been the source of endless controversy. The differences between him and the servant Israel are striking. The servant Israel is fearful and blind, yet God loves him and will deliver him so that he can be God's evidence to the nations that he is indeed God. But this Servant is of a*

different sort. He is always obedient and responsive to God, his mission is to bring justice to the nations for God, and he is to be a 'light' to the nations and a 'covenant' to the people (of Israel, see 49:6). In contrast to the promises of divine blessing constantly being given to the servant Israel, this servant receives no benefits through his ministry but only increasing difficulty. In sum, whoever this is, it is not the nation of Israel; it is another figure altogether."[292]

Thus we have absolutely established that Muḥammad ﷺ is the servant of Isaiah 42, whose timeline was given in Isaiah 21. As Allāh says (in meaning): *"Those to whom We gave the scripture (the Jews & Christians) recognize him (Muḥammad ﷺ) [to be a prophet] as they recognize their own sons. But verily a party of them conceal the truth while they know it."* [Al-Baqarah 2:146] It is also narrated from Muḥammad's ﷺ Jewish wife, Ṣaffīyah, that she said: *"I was my father's favourite and also a favourite with my uncle Abū Yāsir. They could never see me with one of their children without picking me up. When the Messenger of Allāh came to Madinah, my father and my uncle went to see him. It was very early in the morning and between dawn and sunrise. They did not return until the sun was setting. They came back worn out and depressed, walking with slow, heavy steps. I smiled to them as I always did, but neither of them took any notice of me because they were so miserable. I heard Abū Yāsir ask my father, 'Is it him?' 'Yes, it is.' 'Can you recognise him? Can you verify it?' 'Yes, I can recognise him too well.' 'What do you feel towards him?' 'Enmity, enmity as long as I live.'"*[293] According to this report, the Jews knew that he was the prophet, but they rejected him out of their enmity and wanting the prophet to be a Jew and not a Gentile.

The Prophet Like Moses

---

[292] The NIV Application Commentary by John Oswalt, Page 470, for Isaiah 42:1-9.
[293] Sīrah of Ibn Hishām Volume II, Page 363

We read in Deuteronomy 18 that God said to Moses: ***"****I will raise up for them a prophet like you from among their brethren, and I will put My words in his mouth. He will tell them everything I command him."* [Deuteronomy 18:18] It brings to question what does "like Moses" mean? It cannot mean miracles because many prophets after Moses like Elijah, Samson, Samuel, Isaiah, Daniel, and other than them all had miracles. We also get no timeline of when this prophet will arrive, rather just that God will raise him up after Moses.

Here Moses is speaking to the Israelites as a whole, and addressing them regarding the events of mount Horeb: *"For this is what you asked of Yahweh your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of Yahweh our God nor see this great fire anymore, or we will die."* [Deuteronomy 18:16-17] It is well acknowledged that the Israelites are being referred to here as one person, as the New English Translation says: *""The Hebrew text uses the collective singular in this verse: 'my God... lest I die'".*[294] Gills' Exposition of the Entire Bible also clarifies this in their commentary on Deuteronomy 18:16: *"The congregation of Israel is here represented speaking as if a single person."* When God says that the prophet will be raised amongst their brethren then this would have to mean that it would be a gentile nation that was related to Israel, like how the Ishmaelites and Edomites were connected to Israel via Abraham and Jacob respectively. They are referred to as brothers of Israel, as is written: *"Give the people these orders: 'You are about to pass through the territory of your brethren the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful'"* [Deuteronomy 2:4]. So we see that related peoples to the Israelites can be referred to as their brothers. This is because Israel is addressed as one, and the prophet will be raised from amongst their brothers, so it is like saying I am my own brother, or something along those lines to suggest

[294] See New English Translation of Deuteronomy 18:16, footnote b

that this prophet will be an Israelite. We see this in use earlier in the chapter where God talks about the inheritance laws among the tribe of Levi: *"They shall have no inheritance among their brothers; Yahweh is their inheritance, as He promised them."* [Deuteronomy 18:2] The pronoun "their" here refers to the Levites and the word "brothers" refers to the other Israelite tribes, since obviously the Levites cannot be their own brothers. So we see that anytime the word "brother" is used in reference to any group or person as it is used here in Deuteronomy, it obviously means that it would be some related group. A person might object and say that Deuteronomy 18:15 says that the prophet will be an Israelite: *"Yahweh your God will raise up for you a prophet like me from among you, from your brothers. You must listen to him."* [Deuteronomy 18:15] This verse is very explicit that the prophet will be an Israelite. The problem here is that other textual variants that predate the modern Masoretic text of the Bible do not have the phrase "from among you" but just "from your brothers" showing it will be a Gentile prophet. The Septuagint and Samaritan Torah[295] both don't have "from among you" and they both predate the Masoretic text by many centuries, and the Dead Sea Scrolls are completely missing Deuteronomy 18:15. In Acts we see that Stephen quotes these verses but the phrase "from among you" is absent: *"This is the Moses who told the Israelites, 'God will raise up for you a prophet like me from your brothers.' He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to pass on to us*." [Acts 7:37-38] So the phrase "from among you" in Deuteronomy 18:15 to indicate that this prophet like Moses will be an Israelite is most probably a later addition. This also causes a contradiction, as we see elsewhere in Deuteronomy: *"Since then, no prophet has risen in Israel like Moses, whom Yahweh knew face to face,"* [Deuteronomy 34:10] and even though it does seem that this is talking about at the time

[295] Version of the Torah belonging to the Samaritan sect that dates to sometime during the Second Temple period, at least 400 years before the Masoretic text

of writing, and that a prophet like Moses had not come yet to Israel, in Semitic languages it is common to use the past tense to talk about future events to illustrate how an event will certainly happen. Many Biblical scholars and commentators acknowledge that this passage refers to future events and that no prophet like Moses will ever emerge from the Israelites like Rabbi Chaim of Volozhin, Joseph Blenkinsopp, and other than them, but the one who sums it up best is Rabbi Bahya ben Asher:

"I do not believe that it is something so extraordinary for us to believe that Moses could write a verse saying: 'Moses, the servant of Hashem, died there, and He buried him in the valley, etc.', seeing he was writing matters which had not happened yet but would surely happen in the future. He had previously written about things which had not happened yet but would happen in the future, when he wrote (Deuteronomy 32:19) 'the Lord saw and became exasperated and spurned His sons and daughters, etc'. At that time Moses had predicted events which would not occur until the fall of the Temple. He had also described many other events in the future in the past tense, as if they had already taken place. This was a style employed by many prophets and is something we should not have too much trouble to understand."[296]

In fact other textual variants that predate the Masoretic text like the Samaritan Torah have this verse for Deuteronomy 34:10: *"Never again will there arise a prophet like Moses, whom the Lord knew face to face."*[297] [Deuteronomy 34:10] The Jewish Study Bible also acknowledges how there would be a contradiction if we suppose that the prophet like Moses will be an Israelite in their commentary on Deuteronomy 34:10: "*'Never again': Note the discrepancy between the perspective of this verse and the divine promise to Moses that the line of prophetic succession will continue in the future: 'I will raise up a prophet for them...like yourself."* As for which

[296] "Torah Commentary by Rabbi Bachya ben Asher" by Eliyahu Munk, for Deuteronomy 34:1
[297] The Samaritan Pentateuch by Robert Anderson and Terry Giles, Page 90

nations are meant by "brothers" we can turn to the analysis of linguist George M. Lamsa: *"The term 'of your brethren' is somewhat difficult to explain. Some people wonder why Moses did not say, 'from among you'. Moses was addressing the Israelite people. The term 'brother' was often used to mean 'people who are kindred of the Jews'. For example, Abraham said to Lot, his nephew, 'We are brothers'. The Edomites, the descendants of Esau, were also brothers of the Jews."*[298] Famous Jewish commentator Rashi said in his commentary of Proverbs 27:10 that the Ishmaelites and Edomites can be referred to as brothers of the Israelites.

There is also a prophecy in Exodus 23 that is linked with the prophecy of Deuteronomy 18: *"See, I am sending a messenger before you to keep you in the way, and to bring you to the place I have prepared [...] And I have set your boundaries from the Red Sea to the River (i.e. the Euphrates); for I give into your hand the inhabitants of the land, and you have cast them out before you."* [Exodus 23:21-31] God promised to give them the land from the Red Sea to the River Euphrates in Iraq, and the phrase "cast them out before you" shows that there will be a conquest involved. The Israelites were denied this land, however, due to the fact that they rebelled against God by worshipping the calf[299], so it makes sense that since Moses could not do this then it would be the prophet like Moses who would complete this prophecy. The Samaritan Torah contains an expanded version of Exodus where it mentions the prophet like Moses:

"And Shehmaa spoke to Mooshe, saying I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken. Who will wish that they had such a heart in them that they would fear me, and all the days keep my commandments. That it will be well unto them and unto their children forever. I will raise up for

---

[298] New Testament Light by George M. Lamsa, Page 160
[299] See Deuteronomy 1:37 & 4:21

them a prophet like you from among their brethren and will put my words in his mouth. And he shall speak to them all that I will command him."[300]

This is from Exodus 20 of the Samaritan Torah, and even one of the Dead Sea Scrolls has this expanded version of Exodus.[301] Exodus 20 and 23 are linked together because they are part of a section of the Book of Exodus known as the "Book of the Covenant".[302] So we see that there is a link between the conquest of the land from the Red Sea to the Euphrates and the prophet like Moses of Deuteronomy 18:18. We see that the author of Malachi quotes this prophecy, and that the events of Exodus 23 had not happened in his life (which also implies that the prophecy Deuteronomy 18:18 had not been fulfilled yet): *"'Look! I am sending My messenger, and he will prepare the way before Me. Then the Lord you are seeking will suddenly come to his Temple. The messenger of the covenant, whom you look for so eagerly, is surely coming,' says Yahweh of Heaven's Armies."* [Malachi 3:1] He uses the same wording as the prophecy from Exodus 23: "Look! I am sending My messenger, and he will prepare the way before Me" which shows that this prophecy had not happened yet. Rereading Exodus 23 we read: *"And I have set your boundaries from the Red Sea to the River (i.e. the Euphrates); for I give into your hand the inhabitants of the land, and you have cast them out before you."* [Exodus 23:21-31] What is clear here is that this land will be given after a period of exile for the Israelites, when they will be kicked out of the land, and they will reconquer Israel and then be given the kingdom between the Red Sea and the Euphrates. We also read that he will bring a new covenant. Malachi came during the period after the Babylonian exile, and so did Jesus and John the Baptist, and in this period the Jews were living in Judea and even had their own kingdom. Jewish tradition identifies the next

---

[300] The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version Hardcover by Benyamim Tsedaka
[301] See Fragment 6 of Scroll 4Q158
[302] See Exodus 24:7

exile as after the Bar Kokhba revolt which ended around 136 CE. After this the Jews were being killed, enslaved, and exiled at the hands of the pagan Roman empire. The Jews were forbidden from practicing their religion and Jews were forbidden from entering Jerusalem, so the prophet like Moses had to come afterwards and defeat the Romans, return the Israelites to Israel, and expand the borders to the Red Sea and the Euphrates.

The New Testament identifies John the Baptist as the messenger of Exodus 23: *"This is the one about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.'"* [Luke 7:27] This poses a chronological issue since we already know that the prophet had to come after a period of exile but when John was born the Jews were still living in Israel. Jesus also cannot be the prophet like Moses for that reason.

So to recount our findings so far we know that:

- This prophet will bring a new covenant and will have revelation placed in his mouth
- He will suddenly appear at the temple
- That he will be from a Gentile nation related to the Israelites like the Ishmaelites or Edomites
- He will conquer the land between the Red Sea and the Euphrates
- And that he will return the Israelites to Israel after their exile from it

Moses first was given this prophecy in around the 13th century BCE, the Babylonian exile happened some time later during the 7th century BCE, Malachi quoted the prophecy of Exodus 23 after the Israelites had returned to Israel around 445 BCE, Jesus and John the Baptist were sent around 0 CE, and the Roman exile took place after 135 AD, so the prophet like Moses would come after this point. Muḥammad ﷺ fits all of these characteristics as he brought a new covenant, and as we saw earlier in the Paraclete prophecy he did not speak on his own, but rather

only what was revealed to him, he appeared suddenly at Jerusalem during the night journey of Al-Isrāʾ wal-Miʿrāj, he was a Gentile from the Ishmaelites, Islām historically conquered all of the land between the Euphrates and the Red Sea, and far beyond, less than 100 years after his death, and he returned the Israelites to Jerusalem. This can be seen with Jewish apocalyptic writings like the "Secrets of Rabbi Simon Ben Yohai" written sometime during the 700s CE where Muḥammad ﷺ is portrayed as a Messianic figure and the kingdom of Ishmael is portrayed as saving the Jews from the Romans after 500 years of persecution and exile:

"When he saw the kingdom of Ishmael that was coming, he began to say: 'Was it not enough, what the wicked kingdom of Edom did to us, but we must have the kingdom of Ishmael too?' At once Metatron the prince of the countenance answered and said: 'Do not fear, son of man, for the Holy One, blessed be He, only brings the kingdom of Ishmael in order to save you from this wickedness. He raises up over them a prophet according to His will and will conquer the land for them and they will come and restore it in greatness, and there will be great terror between them and the sons of Esau.' Rabbi Simon answered and said: 'How do we know that they are our salvation?' He answered: 'Did not the Prophet Isaiah say thus: "And he saw a troop with a pair of horsemen, etc.?'"[303]

We also see similarly in the writings of Jewish polemicist Salmon Ben Yeruhim who was from the tenth century CE: *"As we know, the Temple remained in the hands of the Romans for more than 500 years and they [the Jews] did not succeed in entering Jerusalem; and anyone who did and was recognised [as a Jew] was put to death. But when the Romans left it, by the mercy of the God of Israel, the kingdom of Ishmael was victorious, Israel was permitted to come and to live."*[304] Notice how in the former source we see that Muḥammad ﷺ is described as a prophet

---

[303] Trajectories in Near Eastern Apocalyptic: A Post Rabbinic
Jewish Apocalypse by John C. Reeve, Pages 10-11
[304] Salmon Ben Yeruhim, see manuscript from the Firkovitch collection, II, No. 1345.

raised up by God and how he conquered the land and restored it in greatness. Similarly we see in the writings of Salmon Ben Yeruhim that the Jews were permitted to return to Jerusalem after 500 years of oppression and that this was from the mercy of God that the Ishmaelites were victorious. A Jewish chronicler from the time of the Muslim conquest of Jerusalem wrote about how ʿUmar ibn al-Khaṭṭāb, one of Muḥammad's ﷺ companions purified the Temple Mount with great diligence and in collaboration with the Jews: *"Taking part were all the Muslims in the city and in the district and participating with them were a group of Jews; afterwards they were ordered to evacuate the rubbish from the sanctuary and to clean it; and Umar watched them all the time. Whenever a remnant was revealed, he would ask the elders of the Jews about the rock, and one of the sages would mark out the boundaries of the place, until it was uncovered."*[305] A Jewish historian from the ninth century named Daniel al-Kumisi also describes how the Jews were permitted to return to Jerusalem after the Muslims conquered it.[306] Contrast this with how the Romans treated the city and its people, they would leave menstrual cloths and dispense all kinds of filth at the site of the temple, and scrolls of the Torah would often be burned.[307] Even after Rome converted to Christianity, the persecution continued, and Church fathers like Jerome of Stridon even celebrated the defiling of the Temple Mount and how the Jews were exiled and persecuted:

"Until this very day, those hypocritical tenants are forbidden to come to Jerusalem, because of the murder of the prophets and the last of them: the Son of God, unless [they come] to weep, for then they are given permission to lament over the ruins of the city in exchange for a payment. Just as they purchased the blood of the Messiah, now they are purchasing their own tears; therefore, even the lamentation is not given them for naught. On the day that Jerusalem

---

[305] A History of Palestine, 634-1099, by Moshe Gil, Page 71
[306] Ibid, Page 69
[307] Ibid, Page 67

was taken and destroyed by the Romans, one could see this people, the women dressed in rags and the old bearing their tatters and their years, gather for a time of mourning, proving by their bodies and their dress the meaning of the wrath of the Lord. Then a rabble of the wretched gathers, and while the wood of the crucifix of the Lord shines and glows and celebrates His resurrection, and the symbol of the Cross is topmost on the Mount of Olives, the children of this wretched nation are bemoaning the destruction of their temple, but are not worthy of compassion."[308]

We even get details of the servants name in a prophecy given by Haggai:

"This is what Yahweh Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory,' says Yahweh Almighty. 'The silver is mine and the gold is mine,' declares Yahweh Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty. 'And in this place I will grant peace,' declares Yahweh Almighty.'" [Haggai 2:6-9]

This bears many similarities to the messenger of Malachi 3:1, and Haggai appeared when the Jews had returned to Israel, so the phrase "And in this place I will grant peace" means that there will be some kind of disturbance and chaos that will break out, so the "desire of all nations" will come and restore peace and glory to the temple. This would have to be referring to the Roman exile since Jerusalem was at peace during the time of Haggai since the Jews had returned and were under the protection of the Persian empire, and then the "desire of all nations" would come. Also the way the servant will "fill this house with glory" is similar to how the servant of Malachi 3:1 would appear suddenly at the temple, showing that it is likely one in the same person. Interestingly, the phrase "desire of all nations" in Hebrew is "himdat" which is the same

[308] Ibid, Page 69, quoting Jerome's Commentary on Zephaniah 1:15

Semitic root word for Aḥmad, which was one of the names of Muḥammad ﷺ. Bishop and Biblical lexicographer John Parkhurst commented on this direct link and came up with a conspiracy theory to try and explain it away: *"From this root the pretended Prophet Mohammed, or (according to our corrupt pronunciation) Mahomet, had his name; but whether this was his original appellation, or whether he assumed it after he set up for the Messiah of the Jews, the Desire of all Nations, I cannot find."*[309] We see that the conspiracy theory he makes to explain this connection is that Muḥammad ﷺ wasn't called Muḥammad until long after his death, so that means that he can't be the servant. Even though Parkhurst openly denied his prophethood, he still could not deny the linguistic link between "himdat" and "Muḥammad". Godfrey Higgins quoted Parkhurst and remarked how he was honest, despite his open dislike of Islām: *"From this root, says Parkhurst, "the pretended prophet Mohammed or Mahomet had his name". Here Mohamed is expressly foretold by Haggai, and by name; there is no interpolation here. There is no evading this clear text and its meaning, as it appeared to the mind of the most unwilling of witnesses, Parkhurst, and a competent judge too when he happened not to be warped by prejudice."*[310] We see here that Godfrey says that Muḥammad's ﷺ name is "expressly" mentioned by name by Haggai, that there is no way to avoid this connection, and that there is no interpolation, rather it is a "cleat text" that even the most "unwilling of witnesses" acknowledged, despite their sheer prejudice. Professor Abdul Ahad Dawud, a former Catholic priest named David Benjamin Keldani who converted to Islām, wrote regarding this connection: *"The word is derived from an archaic Hebrew - or rather Aramaic- root HMD (consonants pronounced hemed). In Hebrew hemed is generally used in the sense of great desire, covet, appetite and lust [...] In Arabic the verb hemida, from the same consonants HMD, means "to*

---

[309] An Hebrew and English Lexicon Without Points by John Parkhurst, Page 217
[310] Anacalypsis by Godfrey Higgins, Book X, Chapter 5, Section 10

praise", and so on... Whichever of the two meanings be adopted, the fact that ahmed is the Arabic form of himda remains indisputable and decisive."[311]

Muḥammad ﷺ would do exactly as the prophecy described, as we saw earlier, as his companions would free the Jews from the Roman exile and return them to Jerusalem and allow them to worship in their holy places. There is also another prophecy, which we can connect to the prophet like Moses, as is written: *"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death: 'Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them.'"* [Deuteronomy 33:1-2] We know that what is being referred to here is obviously not God Himself doing this, but a servant who represented him doing this. We know that Sinai refers to Moses since that is where he received the ten commandments from God. Seir refers to mount Seir, which was associated with the kingdom of Edom in Palestine, as many Biblical commentators say: *"Seir is the mountain land of the Edomites to the east of Sinai."*[312] This refers to Jesus and how he "rose up" with the call of God from Palestine. Whilst a person would object and say that Jews don't believe that Jesus was the Messiah, this is not contingent upon Jesus being the Messiah at all, just a prophet of God, and even the Midrash, which is essentially an ancient commentary on the Hebrew scriptures, associates the Messiah with Edom, as the following Midrash states:

"And just as the Holy One Blessed is He said to Hiram (Ezekiel 28:18), '...I have brought fire from within you, it will consume you…', similarly the daughter of Pharaoh raised the one who would punish her father in the future. And even the anointed king, that is destined to punish

---

[311] Muhammad in the Bible by Abdul Ahad Dawud, Page 24
[312] Commentary on the Old Testament by Keil-Delitzsch, Page 497

Edom, sits among them in their [own] province, as it says (Isaiah 27:10) "'..there shall the calf (the Messiah) graze and there lie down and destroy its branches.'"[313]

Then we go to Paran. Although Biblical geographers disagree about where specifically Paran is, it is almost unanimously acknowledged as a place in Arabia. Clarke's Commentary on the Bible for this verse says: *"He dwelt in the wilderness of Paran – This is generally allowed to have been a part of the desert belonging to Arabia Petraea, in the vicinity of Mount Sinai; and this seems to be its uniform meaning in the sacred writings."* Strong's Exhaustive Concordance defines Paran: *"Paran From pa'ar; ornamental; Paran, a desert of Arabia -- Paran."*[314] Sebeos, an Armenian historian from the seventh century, described the Arab conquerors as having *"assembled and came out from Paran."*[315] The Encyclopaedia Biblica, edited by Reverend T. K. Cheyne says: *"Paran refers to the Arab tribal names, farran or faran."*[316] The Bible also tells us that Ishmael and his mother Hagar dwelt in Paran: *"While he (Ishmael) was living in the Desert of Paran, his mother got a wife for him from Egypt"* [Genesis 21:21] The Bible tells us that Ishmael was sent eastward, so he could not have gone to the Sinai desert since that is to the west of Canaan, where Abraham was living at the time: *"Abraham left everything he owned to Isaac. But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east."* [Genesis 25:5-6] The concubines here refers to Hagar and Keturah, and Hagar was the mother of Ishmael. The Jamieson-Fausset-Brown Commentary says that "east" in this verse is a reference to Arabia: *"Abraham gave all that he had unto Isaac [...] unto the sons of the concubines [...] Abraham gave gifts—While the chief part of the inheritance went to Isaac; the other sons (Ishmael included) migrated to 'the East country,' that is, Arabia,*

---

[313] Shermot Rabbah, Chapter 1
[314] See Strong's Exhaustive Concordance H6290
[315] The Armenian History of Sebeos, Pages 95-97
[316] Encyclopedia Biblica by Reverend T.Tk. Cheyne, Page 3583

but received each a portion of the patrimony." Barnes' Notes on the Bible agrees: *"The East is a general name for Arabia, which stretched away to the southeast and east of the point where Abraham resided in the south of Palestine."* It is established virtually by consensus that the Arabs are the sons of Ishmael, as we saw earlier with how the Jews referred to the Arabs as Ishmaelites, but we will merely quote Jospheus, since we consider that sufficient: *"Eight days later they promptly circumcise him; and from that time forward the Jewish practice has been to circumcise so many days after birth. The Arabs defer the ceremony to the thirteenth year, because Ishmael, the founder of their race, born of Abraham's concubine, was circumcised at that age."*[317]

In fact we can even narrow this down further to western Arabia as Irfan Shahid, one of the most renowned scholars on pre-Islamic history and ancient Arabian geography stated that there was a place called Pharan that was inhabited in Western Saudi Arabia by the Sulaym tribe.[318] The book of Jubilees, an ancient Jewish book that was found amongst the Dead Sea Scrolls, says that Ishmael moved to western Saudi Arabia, and thus Paran was located there: *"And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites."* [Book of Jubilees 20:12-13] It is written that Ishmael dwelt with Keturah's descendents and that they later mingled together and became known as the Ishmaelites and Arabs. They are described as dwelling from Paran to the "entrance of Babylon" which "towards the east faces the desert". The "entrance of Babylon" was in southern Mesopotamia, modern Iraq, and when we account for how the borders of the Ishmaelites dwelled "facing east" towards the deserts, we get that Paran is

---

[317] Antiquities of the Jews by Flavius Josephus, Book I, Chapter 12, Section 2
[318] Byzantium and the Arabs in the Fourth Century by Irfan Shahid, Page 325

referring to modern Ḥijāz, or Western Saudi Arabia.[319] So having established that Paran is in reference to western Arabia, we hear that the servant of the Lord here will have a "myriad of saints" or some translations have it as "ten thousand" and that he will have a "fiery law". No matter how we translate it the meaning is still the same, that this servant will have a large army and a new law that will come out of Arabia. Of course this can only be referring to Muḥammad ﷺ since he came with a fiery law from Paran, as we already know and a "myriad of saints" as is narrated from Ibn ʿAbbās: *"The Prophet left Madīnah (for Makkah) in the company of ten-thousand (Muslim soldiers) in (the month of) Ramaḍān, and that was eight and a half years after his migration to Madīnah. He and the Muslims who were with him, proceeded on their way to Makkah."* [Ṣaḥīḥ al-Bukhārī 4276] The description of the Lord "shining" from Paran also makes sense since historically speaking the nation of Muḥammad ﷺ would go on to conquer far more territory and have a far larger following than both the nations of Moses ﷺ and Jesus ﷺ combined, as Muḥammad ﷺ said in the authentic ḥadīth[320]: *"There will not remain on the face of the earth a mud-brick house or a camel's hair tent which Allāh will not cause the word of Islām to enter [therein], bringing either mighty honour or abject humiliation (to the occupants). Allāh will either honour the occupants and put them among its adherents, or will humiliate them and they will be subject to it. (i.e. Islām will reach all the corners of the world, even if some of those whom it reaches don't believe in it, and those who embrace it will be honored whilst those who reject it will be humiliated)"* [Musnad Aḥmad 23814] We can connect this to the prophet like Moses since we already know that he will be a law giver, who will conquer the land from the Euphrates to the Red Sea, amongst many other characteristics, and this prophecy clarifies from where he will emerge. Muḥammad ﷺ has many characteristics in

---

[319] See Appendix F.
[320] Authenticated by Shaykh al-Albanī, Ibn Ḥibbān, and Al-Ḥākim in his "Mustadrak"

common with Moses like leading his followers in an exodus from persecution, being the first prophet to his nation, and being a statesman and warrior[321]. Reverend James L. Dow, the author of the Collins Dictionary of the Bible, said under his article for Moses: *"The only man in history who can be compared even remotely to him is Mohammed."*[322] Rabbi Moshe Greenburg wrote: *"No single figure in later Israel plays the many roles ascribed to Moses [...] The best analogue to Moses in the history of religions, Muhammad, exhibits the very same multiplicity of roles: oracle, political-military leader, cult founder and lawgiver"*.[323]

The Kingdom of God

We find prophecies in the book of Daniel that show characteristics of what the eternal kingdom of God will look like. Daniel was a prophet who was sent to the Jews during the Babylonian exile. While there he interpreted visions for the Babylonian king, Nebuchadnezzar. Nebuchadnezzar had a dream one day which troubled him, so he called magicians, enchanters, sorcerers and astrologists to interpret his dream, but they were unable to. He then ordered them all to be killed, as well as Daniel and his companions. Daniel asks the king for time to interpret the dream after the leader of the king's guard, Arioch, arrives. Daniel then goes to his house and tells his companions to pray to God for mercy concerning the mystery so they would not be killed. Daniel received the vision overnight, and the next day asked Arioch to not kill the interpreters and went straight to Nebuchadnezzar to interpret his dream. Daniel says:

"Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms

---

[321] See Numbers 31
[322] Collins Dictionary of the Bible by James L. Dow, Page 403
[323] The Old Testament: An Islamic Perspective by Jay R. Crook, Volume II, Page 507

of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth. This was the dream, and now we will interpret it to the king. Your Majesty, you are the king of kings. The God of heaven has given you dominion and power and might and glory; in your hands He has placed all mankind and the beasts of the field and the birds in the sky. Wherever they live, He has made you ruler over them all. You are that head of gold. After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay. In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy." [Daniel 2:31-45]

So we see Daniel state that these will be different kingdoms. The first kingdom is represented by the head of gold on the statue, and that is the Babylonian empire as Daniel said. This kingdom will then be toppled by another kingdom, the chest and arms of silver. This kingdom will then be toppled by another kingdom, the thighs of bronze. This kingdom will be toppled by a fourth kingdom, the legs of iron. This kingdom of iron will be divided, as represented by the feet of partly iron and partly baked clay, until finally a rock comes and destroys it, and this will be the kingdom of God. Daniel says unequivocally that there will only be four kingdoms, and he explicitly identified the feet of baked clay and iron as still the fourth kingdom, just divided, so whoever adds anymore to this is twisting the prophecy. Historically, the Medo-Perian empire conquered Babylon under Cyrus the Great and defeated Babylon's last king, Belshazzar, in 539 BCE. This is also found in the Bible: *"Sharpen the arrows, take up the shields! Yahweh has stirred up the kings of the Medes, because His purpose is to destroy Babylon. Yahweh will take vengeance, vengeance for His temple."* [Jeremiah 51:11] We also read: "*See, I will stir up against them the Medes, who do not care for silver and have no delight in gold. Their bows will strike down the young men; they will have no mercy on infants, nor will they look with compassion on children. Babylon, the jewel of kingdoms, the pride and glory of the Babylonians, will be overthrown by God like Sodom and Gomorrah."* [Isaiah 13:17-19] So we see that the second kingdom will be the Medo-Persian empire, and this fits perfectly with Daniel's vision. We read later in Daniel 8 in another vision:

"In the third year of King Belshazzar's reign, I, Daniel, had a vision, after the one that had already appeared to me. In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal. I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than

the other but grew up later. I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great. As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven. Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of Yahweh; it took away the daily sacrifice from Yahweh and his sanctuary was thrown down. Because of rebellion, Yahweh's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground. Then I heard a holy one speaking, and another holy one said to him, 'How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of Yahweh's people?' He said to me, 'It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.' [...] 'The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.'" [Daniel 8:1-14 & 20-22]

So we see here that the author has Daniel say that he saw a goat with two horns, one that was longer than the other and emerged later, and that it was attacked by another goat which had one horn. This one-horned goat defeated the two-horned goat but its horn split into four different horns. Out of one of these horns, another horn rose up. The two-horned goat was identified as the Medo-Perian empire, and the shorter horn was Persia whilst the larger horn was Media since when Cyrus the Great united the two empires Persia was a mere vassal state and far smaller than Media. Soon Cyrus conquered Media and formed the Medo-Perian or Achaemenid empire. The author then has Daniel say that it will be attacked by a goat with one horn, and he identifies this goat as the king of the Greeks, and this is Alexander the Great. Alexander defeated king Darius of the Achemenid empire and formed one of the largest empires known to man. He died young however, and his empire was soon split between his successors, known as the Diadochi. It was split between four successor states, all of which were Greek, the Selucid empire, Ptolemaic Egypt, the kingdom of Macedon, and the kingdom of Pergamon. All these formed dynasties that would last for several centuries but none of them had the same power as Alexander did. Out of one of these horns, another horn grew. We can interpret this as having a specific ruler since it did not replace any of the horns. This horn will then desecrate the temple, and it will be returned after 2300 days, which is roughly 6 years. This corresponds to Selucid king Antiochus IV Epiphanes who desecrated the temple of Jerusalem and sacrificed to Greek gods there in 167 BCE. Subsequently the Maccabean revolt occurred where a group of Jews known as the Maccabeans revolted against the Selucid empire and in 161 BCE Jonathan Maccabeus was appointed as high priest of Jerusalem and he subsequently purified the temple.

So we know with certainty that the first part of the statue is Babylon, the second part is the Achemenid empire, and the third is Alexander the Great and his successors. Daniel then says

that the thighs of bronze, which represents the Greeks, will be conquered by another kingdom. Historically, the Roman empire conquered all of the four Diadochi states, so they are the fourth kingdom. Daniel said that this fourth kingdom will be divided, which fits Rome because they were divided on numerous occasions. After the crisis of the third century emperor Diocletian created the tetrarchy which divided Rome between four different rulers, and the sons of emperor Theodosius divided the empire into East and West. Daniel said that the kingdom of God, the rock, will destroy the Roman empire, and that it will spread throughout the world. This is seen when he said "In the time of those kings" so it cannot be far off in the future, but had to be in the time of the Roman empire. In 636, Khālid Ibn al-Walīd, one of Muḥammad's ﷺ companions, inflicted a decisive defeat on the Romans at the battle of Yarmouk. In 1071, sultan Alp Arslan defeated the Romans with a crushing defeat at the battle of Manzikert, leading to the fall of cities rich in Christian history like Nicea. Emperor Alexios Komninos called on the rest of Christendom to help, resulting in the crusades. Finally, in 1453, sultan Muḥammad al-Fātiḥ conquered Constantinople and put an end to the Roman empire. Islām is also the world's fastest growing religion and has spread throughout the entire world, as Muḥammad ﷺ said: *"There will not remain on the face of the earth a mud-brick house or a camel's hair tent which Allāh will not cause the word of Islām to enter [therein], bringing either mighty honour or abject humiliation (to the occupants). Allāh will either honour the occupants and put them among its adherents, or will humiliate them and they will be subject to it. (i.e. Islām will reach all the corners of the world, even if some of those who reach it don't believe in it, and those who embrace it will be honored whilst those who reject it will be humiliated)"* [Musnad Aḥmad 23814]

We also see a similar prophecy in Daniel 7. Daniel said:

"In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea. The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it. And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!' After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule. After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully." [Daniel 7:2-8]

This is similar to the previous dream we analyzed except with parts of a statue we have different beasts. The winged lion represents Babylon. This is because lions were often a symbol that was employed in Babylonian architecture and even the Bible describes Nebuchadnezzar as a lion: *"A lion has come out of his lair; a destroyer of nations has set out. He has left his place to lay waste your land. Your towns will lie in ruins without inhabitant"* [Jeremiah 4:7] and shortly after this vision Nebuchadnezzar would sack Jerusalem and put the Israelites in exile.[324] The wings symbolize the rapid conquests that Babylon undertook under Nebuchadnezzar and the Bible compares his armies to that of eagles due to their speed: *""Look! He advances like the*

[324] See Appendix G.

clouds, his chariots come like a whirlwind, his horses are swifter than eagles. Woe to us! We are ruined!" [Jeremiah 4:13] We also read in Lamentations: *"Our pursuers were swifter than eagles in the sky; they chased us over the mountains and lay in wait for us in the desert"* [Lamentations 4:19] and we see that the lion in this vision is described as having its wings cut off. This matches historically since the rulers after Nebuchadnezzar were relatively weak and did not go on the same conquests he did, as are described in the Bible, so the wings of Babylon were cut off with the death of Nebuchadnezzar. Daniel also describes it as being given the "heart of a human" which shows that it transformed from a ferocious beast into a fearful human. This matches historically because states that were conquered under Nebuchadnezzar like the Medes and Persians broke away and even attacked Babylon, and no new conquests were initiated, so Babylon was living fear after being the master of the region, transforming from a lion to a startled human.

The next beast we read about is the bear which is "mounted up on one of its side" which matches with the same description of the Achaemenid empire that we saw in Daniel 8 as a goat which had one horn longer than the other, and it was specifically identified as the Persian empire. It also had three ribs in its mouth, which matches a historical characteristic of the Persian empire since it controlled territory on three continents: Asia, Africa, and Europe. The symbolism of the bear also matches since Persia, even though it expanded to be an empire of great might, it did so slowly, as a bear is strong yet slow-moving. This contrasts to Nebuchadnezzar who rapidly conquered large parts of the Middle East like a lion.

The next animal we see is a leopard who has four heads and four wings. This matches exactly with the description of Alexander that we saw in Daniel 8, since his empire later split into four different weaker kingdoms, similar to how the ram in Daniel 8 had one prominent horn

that later split into four. The choice of the leopard is appropriate since they are known for their speed, and Alexander quickly conquered the Achaemenid empire but he died while he was young, and power was subsequently divided.

We then get to the fourth beast which is described as having "iron feet and ten horns." This matches the kingdom of iron we saw on the statue since the legs and feet of the statue were made of iron and it had ten toes. This similarity shows that this beast is the Roman empire, like the statue we saw. Rabbis also interpreted it this way, as is written in the Babylonian Talmud: *"As it is written in the book of Daniel with regard to the fourth empire that will rule over the world: "And it shall devour the whole earth, and shall tread it down, and break it in pieces" (Daniel 7:23), and Rabbi Yoḥanan says: This empire that will devour the earth is the wicked Roman Empire, whose name spread throughout the world."* [Avodah Zarah 2b]

We also read that this beast will have ten horns, and that one horn will arise from it. Daniel interprets it as follows: *"Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell—the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. As I watched, this horn was waging war against the holy people and defeating them, until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom. He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. The ten horns are ten kings who will come from this kingdom. After them another*

king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress His holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time. But the court will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey Him." [Daniel 7:19-27]

We see that these horns are ten kings. Christians often interpret this to mean ten persecutions that were undertaken by Roman kings, but the prophecy merely says that these will be ten kings. Also, the definition of persecution is vague. If one is intending large scale empire wide persecutions then there were definitely less than ten, but if one takes organized acts of violence against Christians in general then this would be way more than 10 persecutions. This interpretation has absolutely no backing, so much so that even St. Augustine suggested that it was not possible to count the persecutions: *"when I think of these and the like things, it does not seem to me that the number of persecutions with which the church is to be tried can be definitely stated."*[325] There is also no consensus on who these ten persecutors were, since Marcus Aurelius is described as persecuting the Church by Eusebius but Tertullian describes him as a friend of the Church. So we see that this interpretation falls apart. Thus we cannot identify who these ten horns were.

The little horn that we read about, however, is described with great detail. Daniel says that he will defeat three other kings, he will speak against God, he will oppress the holy people of God, he will change the set times and laws of God, his power will be taken away and given to the holy people of God, and God's people will be oppressed for a duration of time which is stated

[325] The City of God by Augustine of Hippo, Chapter 52

as a "time, times, and half a time." We also know that this person has to be a Roman ruler. This ruler is Constantine the great. Towards the end of the third century Rome was a tetrarchy, divided between four different rulers. Constantine later ascended to authority when his father died and civil wars broke out between the different members of the tetrarchy. In the wars of the tetrarchy Constantine defeated Licinius, Martinian, and Maxentius in these wars. His most famous victory was at the battle of the Milvian bridge where he allegedly saw a cross in the sky before the battle and after his victory against Maxentius in this battle, he became a Christian, and Constantine then conquered the capital of Rome. What is quite interesting is that after his victory Constantine built a massive arch to commemorate his victory in Rome, which depicted his victory at the Milvian bridge, but there is no depiction of a cross anywhere across the Arch of Constantine, suggesting that Constantine more likely converted to Christianity since his mother, Helena, was a Christian and that this story of a vision is likely made up by a later author. When Constantine defeated the three other rulers and became the sole emperor of Rome he inherited a Rome which had an increasing Christian presence, with Christians having a wide range of theological views. In 325 CE Constantine held the council of Nicea to try and unite different Christian views. Hundreds of bishops were invited and it was agreed upon that Jesus was the divine Son of God who was equal to the Father. Though it wasn't much of a debate since Constantine was the one who proposed this and he threatened the other bishops who disagreed with him. Constantine's successors built upon Nicea and later formed the doctrine of the Trinity. In 380 CE emperor Theodosius issued the edict of Thessalonica which made Nicene Christianity the official religion of the empire and authorized the persecution of heretical sects:

"let us believe in the one deity of the Father, Son, and Holy Spirit, in equal majesty and in a holy Trinity. We authorize the followers of this law to assume the title Catholic Christians;

but as for the others, since in our judgement they are foolish madmen, we decree that they shall be branded with the ignominious name of heretics, and shall not presume to give their conventicles the name of churches. They will suffer in the first place the chastisement of divine condemnation and the second the punishment of our authority [...]"[326]

This fulfills Daniel's prophecy because Constantine persecuted the Christians who did not believe in the equality of Jesus with the father, with his later Trinitarian successors further emphasizing this. This persecuted the people of the Most High because they were the ones who carried Jesus' message at this time. He also spoke against God by making Jesus equal to him, which is an utterly blasphemous claim. He also went on to change rituals by making Sunday the Roman Sabbath: "On the venerable day of the Sun [Sunday] let the magistrates and people residing in cities rest, and let all workshops be closed."[327] There were also ten separate rulers of the tetrarchy, who were the rulers before Constantine: Diocletian, Maximian, Galerius, Constantius I, Severus II, Maxentius, Licinius, Maximinus Daza, Valerius Valens, and Martinian. Even though some of these rulers ruled at the same time due to the system of the tetrarchy, they were still nonetheless all having the title of emperor in the era before Constantine established his dynasty. This is not to say that there were 10 rulers before Constantine since this can apply to any Roman ruler, but the era of the tetrarchy had 10 rulers before Constantine established his dynasty, so it put an end to an era of those 10 previous kings. Constantine later defeated three of them, Martinian, Licinius, & Maxentius, and went on to establish his own dynasty, so this would solve the problem of the ten horns that we presented earlier. The rest of the prophecy goes on to talk about how his authority would be stripped away forever and that it would be returned to the people of the Most High forever, and this is what happened historically since Constantine moved

---

[326] Theodosian Code 16.1.2
[327] History of the Christian Church by Philip Schaff, Volume III, Page 380

the capital from Rome to the city of Byzantium, and very humbly named it Constantinople. This was then conquered by the Muslims in 1453 CE and remains under Muslim control to this day. Daniel said that: *"the Ancient of Days came and pronounced judgment in favour of the holy people"* and the word used for judgment is the Aramaic word "deen" and Islām did this precisely by bringing a new deen to topple Constantine's kingdom.

Rabbis understand that the fourth beast would be defeated by a Messianic figure: *"Those Empires subjugated the Jewish people, but we did not subjugate the Jewish people. The Gemara further asks: What is different about these, Rome and Persia, which were singled out explicitly, and what is different about those other empires that come afterward, which were not singled out and mentioned by name? It is because with regard to these, Rome and Persia, their kingship extends until the coming of the Messiah."* [Avodah Zorah 2b] The apocalyptic 4 Ezra, which was written sometime during the first or second century, writes that the Romans would be defeated by a messianic figure: *"The eagle which you saw coming up from the sea is the fourth kingdom which appeared in a vision to your brother Daniel. But it was not explained to him as I now explain it to you."* [4 Ezra 12:11-12] The author then goes on to talk about how the Messiah is represented as a lion who will defeat the fourth kingdom: *"And as for the lion whom you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard, this is the Messiah whom the Most High has kept until the end of days."* [4 Ezra 12:31-32] Josephus also believes this, as he writes about the prophecy: *""The golden head was indicating both you and the Babylonian kings who were before you. But the hands and the shoulders signify that your sovereignty is to be destroyed by two kings. But a different one from the west wearing bronze will put down their rule, and yet another like iron will bring its power to an end, and this one will dominate everything because of*

the nature of iron for it is stronger than gold and silver and bronze." And Daniel also explained to the king about the stone, yet it seemed to me proper not to recount this, being obligated to record past events and things that have happened but not what is about to happen. But if anyone, anxious for precision, will not be deterred from being curious to the extent of even wishing to learn about the unexplained – what is to happen – let him make the effort to read the book of Daniel."[328] Josephus does not mention the empires that will succeed Babylon but he cuts his narration of the prophecy short when talking about how the rock will smash the last part, or the last kingdom of the statue. This is because Judea was under Roman occupation at this time, and so Josephus wanted to subtly hint to the reader about how the coming kingdom of God would destroy Rome. This is what is shared by many historians, as historians Fausto Parente and Joseph Sievers write: *"Commentators have almost universally dismissed Josephus' stated motive as a thin disguise of his unwillingness to offend Roman readers by discussing the end of the empire [...] His description of the stone's actions does not require inspired interpretation. It plainly envisions the ultimate demise of Roman hegemony, and only an obtuse reader could have missed the point. Josephus will go on to say explicitly that Daniel predicted the Roman empire, thus placing the identity of the fourth kingdom, to be demolished by the stone, beyond any doubt [...] If he is concerned about offending Roman readers with such talk, he has already said far too much."*[329] In summary, Jews of the time knew that the kingdom of God would come and destroy the Roman empire. Whilst some would object and say that the Messiah would be the one who does this, this can easily be rebutted since the Jewish view that was stated by both the author of 4 Ezra and Josephus is already predicated on the belief that Jesus is not the Messiah, so the Messiah would be a king who would come according to them, nor does Daniel indicate this

---

[328] The Antiquities of the Jews by Flavius Josephus, Book X, Chapter 10, Section 4
[329] Josephus and the History of the Greco-Roman Period: Essays in Memory of Morton Smith by Fausto Parente and Joseph Sievers, Page 172

anywhere in his prophecy that it would be the Messiah, rather it just happens to be predicated upon a false belief. Additionally, Muḥammad ﷺ can be classed as a Messianic figure since Cyrus the Great was called God's Messiah in Isaiah 45.

The phrase that God's holy people would be oppressed for a time, times, and half a time gives us a timeline. Whilst some would say this means year, this is completely arbitrary since the Aramaic word used for time here "idam" can mean any duration of time. The phrase times is generally understood to mean 2 times due to Daniel being written in Aramaic, as is stated in the Keil and Delitzsch Biblical Commentary on the Old Testament for Daniel 7:25: *"The plural word דנין (times) standing between time and half a time can only designate the simple plural, i.e., two times used in the dual sense, since in the Chaldee (Aramaic) the plural is often used to denote a pair where the dual is used in Hebrew."* If one was to interpret "time" to mean a century, then we will end up with 350 years since it would be 100 years + 200 years + 50 years. This is the exact time span from the birth of the little horn, Constantine, in the year 272 CE, to the Hijrah in 622 CE, when the Islāmic state was officially established. It was at this time that the prophet that the Jews & Jewish Christians were promised had arrived and he would deliver them from the Roman empire. The Son of Man is also mentioned as having power and authority, which Muḥammad ﷺ did have political authority and him "coming with the clouds of heaven" and "approaching the Ancient of Days in His presence" perfectly mirrors his night journey where he ascended to the sky and met Allāh.

Jesus cannot be the Son of Man of Daniel 7 because he is described as triumphant, whilst Jesus was humiliated and crucified according to the Christians, so he is the complete opposite of the Son of Man in Daniel 7 who is described as being given power and authority and crushing the fourth beast. It is also written that Jesus clearly said that he would not have a kingdom of this

world: *"My kingdom is not of this world [...]"* [John 18:36]. A Christian could also say that the victory achieved was spiritual due to the conversion of the Roman empire, but this clashes with Daniel's interpretation who says that the people of God would "smash" the fourth beast, showing that there would be military conflict. There is also a chronological issues since both Daniel 7 & 2 are different versions of the same prophecy, and Daniel said in Daniel 2 that "in the time of those kings" the rock will be carved out and smash the statue, and Jesus' people did not gain power until many centuries later whilst Islām had smashed and dominated Rome from its very onset. Islām has always existed as a political entity from its outset till this day, and it is still expanding. The best refutation would be that Islām cannot be the kingdom of God since Daniel 11 & 12 talk about how the dead will be raised and the day of judgement established. This does not work however, since modern scholarship concludes that Daniel was written by two separate authors, Daniel A & Daniel B. Daniel A is Daniel 2-6 which are believed to be independent circulating oral "court tales" that were later compiled into individual chapters in Aramaic. Daniel B is Daniel 8-12 and was written by another author in Hebrew. In fact Daniel B never mentions the trope of four kingdoms that we saw in Daniels 2 & 7, further discrediting it. Daniel 7 is also written Aramaic, but its origins are unknown, although it is probably part of the court tales of Daniel 2-6 and Daniel 1, which is in Hebrew, was likely written by the author of Daniel B to provide a nice introduction to the court tales of Daniel 2-7.[330] Daniel 11 and Daniel 12 are both essentially the same false prophecy. Daniel 11 begins by talking about how the Greeks will conquer the Persians and then will be split between four different kingdoms. Two of these are named the 'King of the North' and 'King of the South' who upon closer inspection are the rulers of the Seleucid and Ptolemaic empires respectively. The King of the North will amass an army and wage a war against the King of South and he will be victorious and conquer Jerusalem, and

[330] The Jewish Study Bible, Second Edition, Pages 1635-1637

he will sack the temple. This perfectly matches what has happened historically since king Antiochus IV Epiphanes of the Seleucid empire waged war against Ptolemaic Egypt and conquered Palestine from them and in 167 BCE he sacked the temple. The prophecy takes a twist however as it states that the King of the North, who sacked the temple, will then conquer Egypt. It also talks about how he will die in Palestine and in Daniel 12 it says that the Messiah will appear and the day of judgement would occur during that time. Of course none of this happened since Antiochus IV never conquered Egypt, he died in Persia and not in Palestine, and the day of judgement did not occur nor were the dead raised. Whilst we did use Daniel 8, which is part of Daniel B, to explain the prophecies of Daniel 2 & 7, this does not necessitate that we believe that it is authentic as we are only using it as an explanatory tool, and nothing more, since it is historically accurate, it just gives a Biblical standing for our already historically irrefutable interpretation. Additionally, from a Christian lens, it would also be heresy to affirm that Jesus is the Son of Man because the Son of Man and the Ancient of Days are clearly described as two separate entities, whilst in Christian theology Jesus is God, so he is the Ancient of Days, and Jesus cannot be the Son of Man and the Ancient of Days at the same time since Daniel describes them as two different entities with the Son of Man approaching the Ancient of Days.

Thus we know in conclusion that the Jewish Christians were persecuted under Rome and soon migrated to Arabia. This is especially convincing since remember that the economic collapse of Dedan occurred sometime during the third century and Constantine was born during the late third century, and would shortly go on to transform the Roman empire. The Jewish Christians established communities in cities like Tayma & elsewhere in northwestern Arabia and were awaiting for the promised prophet to come and establish the kingdom of God.

The Status of the Bible

An astute Christian could say that even though Muḥammad ﷺ fulfills these prophecies perfectly and better than any Biblical characters, Muslims believe that the Bible is corrupt, so why would we believe that Muḥammad ﷺ is prophesied within it? Allāh says (in meaning): *"Those who follow the Messenger, the Gentile*[331] *Prophet whom they find written in the Torah and Gospel [...]"* [Al-Aʿrāf 7:157] Now why would God say that Muḥammad ﷺ is prophesied in the Bible when it is corrupt? This is because there is a degree of truth to the Bible, as we saw with the prophecies, and a degree of falsehood, like how God is described as resting from His work on the seventh day after creating the heavens and earth or how He is described as regretting having created humanity, a dual nature. What agrees and does not contradict with Islām is true, and what contradicts it is not and was a corruption. There are also events which we neither disbelieve in nor believe in from the Bible. This is because all of the prophets preached Islām, so whatever agrees with it is what they preached and whatever disagrees with it is disregarded. This is best shown when Muḥammad ﷺ is reported as saying: *"Whatever the People of the Scripture tell you, do not verify them, nor falsify them, but say: 'We believe in Allāh and His Apostle.' If it is false, do not confirm it, and if it is right, do not falsify it."* [Sunan Abī Dāwūd 3644] If the Bible was either 100% corrupt or truth then there would be no need to give this warning to not confirm or reject what the Jews and Christians say, since Muḥammad ﷺ came to preach the new covenant and not to teach Muslims the Bible, so whoever rejects the covenant has lost and whoever accepts it has been saved. Even the Qurʾān acknowledges this dual nature: *"O People of the Scripture, why do you confuse the truth with falsehood and conceal*

[331] Arabic word used here is "ummī" which literally means illiterate but this can be used to mean Gentile in many cases since the Arabs had not received any scripture before, so they were "illiterate" compared to the Jews and Christians

the truth while you know [it]?" [Āl ʿImrān 3:71] The word used for confuse here is "talbisūn" which literally means to clothe, so obviously the intended meaning here is that there is some aspect of truth to the Christian and Jewish scriptures, but there are at the same time very obvious errors that are both conflated together as one by both the Jews and Christians and thus "clothed" as one monolith thing. In fact we will touch on later on how many Christian Church fathers believed that the Bible was corrupt, so Christians do not even have any ground to stand on in this discussion in the first place.

Chapter 10: The Heirs of the Nazarenes

Muḥammad ﷺ said: *"I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him."* [Ṣaḥīḥ al-Bukhārī 3442] We can compare the similarity of their teachings:

Allāh fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous [song or talk] and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk [to the place] where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect. [Ṣaḥīḥ Muslim 2658]	You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. [Matthew 5:27-28]
None of you will have faith till he loves me more than his father, his	Anyone who loves their father or mother more than me is not worthy

children and all mankind. [Ṣaḥīḥ al-Bukhārī 15]	of me; anyone who loves their son or daughter more than me is not worthy of me. [Matthew 10:35-37]
For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him. [Ṣaḥīḥ al-Jāmiʿ 5054]	If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell. [Matthew 5:29-30]
Allāh will not be merciful to those who are not merciful to people. [Ṣaḥīḥ al-Bukhārī 7376]	For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins. [Matthew 6:14-15]
Allāh will gave shade to seven on that day when there will be no shade but His [...] a	But when you give to the needy, do not let your left hand know what

man who gives charitable gifts so secretly that his left hand does not know what his right hand has given [Ṣaḥīḥ al-Bukhārī 660]	your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. [Matthew 6:3-4]
If you were to rely on Allāh as He should be relied on, He would provide for you as He provides for the birds. They go out early in the morning hungry and return in the evening full [Sunan at-Tirmidhī 2344]	Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. [Matthew 6:25-26]
Paradise is surrounded by hardships and the Hellfire is surrounded by desires [Ṣaḥīḥ Muslim 2822]	Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it. [Matthew 6:13-14]

There will appear in the later days men who confuse the world with the religion, deceiving the people in soft skins of sheep, with words sweet as honey, but they will have the heart of a wolf [Sunan at-Tirmidhī 2404]	Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. [Matthew 7:15]
Blessed are those who have seen me and believed in me, blessed, blessed, blessed are those who believe in me without seeing me [Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah 1241]	Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed." [John 20:29]
Your life in comparison to the lifetime of the past nations is like the period between the time of ʿAṣr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, "Who will work for me till the middle of the day for one qirāṭ (a special weight)?" The Jews did. He	"For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard." "About nine in the morning he went out and saw others standing in the marketplace doing nothing. He told them, 'You also go and work in my

then said, “Who will work for me from the middle of the day till the Asr prayer for one qirāṭ each?” The Christians worked accordingly. Then you (Muslims) are working from the ʿAṣr prayer till the Maghrib prayer for two qirāṭs each. They (the Jews and the Christians) said, “We did more labour but took less wages.” He (Allāh) said, “Have I wronged you in your rights?” They replied, “No.” Then He said, “This is My Blessing which I give to whom I wish.” [Ṣaḥīḥ al-Bukhārī 5021] We are the last of the nations, and the first to be brought to account. It will be said: ‘Where is the unlettered nation and its Prophet?’ So we are the last and the first. [Ṣaḥīḥ Muslim 855] We are the last (but) we would be the first on the Day of Resurrection,	vineyard, and I will pay you whatever is right.’ So they went.” “He went out again about noon and about three in the afternoon and did the same thing. About five in the afternoon he went out and found still others standing around. He asked them, ‘Why have you been standing here all day long doing nothing?’” “‘Because no one has hired us,’ they answered.” “He said to them, ‘You also go and work in my vineyard.’” “When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’” “The workers who were hired about five in the afternoon came and each received a denarius. So when those came who were hired first, they

and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allāh guided us aright on whatever they disagreed regarding the truth [...] [Ṣaḥīḥ Muslim 855c]	expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. 'These who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.'" "But he answered one of them, 'I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?'" "So the last will be first, and the first will be last." [Matthew 20:1-16]
The angels came to the Prophet while	When one of those at the table with

he was sleeping and some of them said, “He is asleep.” And some of them said, “His eyes are asleep but his heart is awake.” They said, “Verily, your companion has a parable, so present the parable for him.” They said, “His parable is the example of a man who built a house, set up a banquet therein, and then sent a messenger to invite people. Whoever answered the invitation would enter the house and eat of the banquet, and whoever did not accept the invitation would not enter the house nor eat of the banquet.” The angels said, “Interpret this parable for him that he might understand.” They said, “The house represents Paradise and the messenger is Muḥammad. Whoever obeys Muḥammad has obeyed Allāh, and whoever disobeys Muḥammad	him heard this, he said to Jesus, “Blessed is the one who will eat at the feast in the kingdom of God.” Jesus replied: “A certain man was preparing a great banquet and invited many guests. At the time of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’” “But they all alike began to make excuses. The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’” “Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’” “Still another said, ‘I just got married, so I can’t come.’” “The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the

has disobeyed Allāh. Muḥammad has caused distinction between the people. [Ṣaḥīḥ al-Bukhārī 7281]	streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.'" "'Sir,' the servant said, 'what you ordered has been done, but there is still room.'" "Then the master told his servant, 'Go out to the roads and country lanes and compel them to come in, so that my house will be full. I tell you, not one of those who were invited will get a taste of my banquet.'" [Luke 14:15-24]
Verily, Allāh, the Exalted and Glorious, would say on the Day of Resurrection: "O son of Adam, I was sick but you did not visit Me." He would say: "O my Lord; how could I visit You whereas You are the Lord of all creation?" Thereupon He would say: "Didn't you know that such	"When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats

and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me." He would say: "My Lord, how could I feed You whereas You are the Lord of all creation?" He said: "Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side?" (The Lord would again say:) "O son of Adam, I asked drink from you but you did not provide Me." He would say: "My Lord, how could I provide You whereas You are the Lord of all creation?" Thereupon He would say: "Such and such of servant of Mine asked you for a drink but you did not	on his left. "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'" "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'" "The King will reply, 'Truly I tell you, whatever you did for one of the least

provide him, and had you provided him drink you would have found him near Me." [Ṣaḥīḥ Muslim 79]	of these brothers and sisters of mine, you did for me.'" "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'" "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'" "He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'" "Then they will go away to eternal punishment, but the righteous to

	eternal life." [Matthew 25:31-46]
"The example of guidance and knowledge with which God has sent me is like Abūndant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in Abūndance. (And) another portion of it was hard and held the rain water and God benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends God's religion and gets benefit (from the knowledge) which God has revealed through me (the Prophets and learns and then	Then he told them many things in parables, saying: "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear" [Matthew 13:3-9]

teaches others. The last example is that of a person who does not care for it and does not take God's guidance revealed through me (He is like that barren land)" [Ṣaḥīḥ al-Bukhārī 79]	

We see that their teachings are very similar, even their style of speech. The only difference that can be noted is that Muḥammad's ﷺ statements are generally more concise, as he says: *"I have been sent with terse eloquence."* [Sunan an-Nisāʾī 3087]

The infancy Gospel of Thomas, a separate work from the Gospel of Thomas, dates to around the mid second century. In it we read: *"And having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things (or made them). And there were also many other little children playing with him. And a certain Jew when he saw what Jesus did, playing upon the Sabbath day, departed straightway and told his father Joseph: Lo, thy child is at the brook, and he hath taken clay and fashioned twelve little birds, and hath polluted the Sabbath day."* [Infancy Gospel of Thomas 2:2-3] This mirrors the story in the Qurʾān which we mentioned in the beginning of how Jesus created birds out of clay, except in this story Jesus was a child when he did this. This manuscript was only discovered in 1945 in a sealed jar by a farmer from Nag Hammadi in Egypt, and it was long forgotten by the time Muḥammad ﷺ was sent. Thus it is a miracle that the Qurʾān has such insights into early Christianity that it mentions this story which was locked away in a jar which nobody had access to for centuries, and which was not mentioned in the Bible.

When Paul is arrested and brought to Rome Tertullus, a Roman lawyer who was hired by the high priest Ananias to convict Paul, said regarding Paul: *"We have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect."* [Acts 24:5] In fact Christianity was not used as a noun up until Ignatius of Antioch in his epistle to the Magnesians. We will see that the insights go even further since the word used for "Christians" in the Qurʾān is "Naṣārā" which means "Nazarenes" and this is the name by which Jesus' followers are called in the Bible. Arab Christians call themselves "Masīḥīyyah" which means Christians, and nobody would think to call Christians "Nazarenes" except if they were a diligent student of the Bible. But we contend that this further supports the Qurʾān's divine origin since we already saw a miraculous insight with the infancy Gospel of Thomas, and also how Muḥammad ﷺ perfectly fulfills numerous Biblical prophecies. This is yet another miraculous insight that the Qurʾān has into early Christianity.

In fact the arabizations of the names in the Bible are different. For instance Arab Christians call Jesus "Yasūʿ", and this is his name in all Arabic translations of the Bible, but Muslims call him "ʿĪsā". The same goes for other names like Elijah where Arab Christians call him "Īlīyā" whereas Muslims call him "Ilyās", and also for Elisha whereas Arab Christians say "Alīshah" Muslims, in contrast, say "Alyasaʿ". The same for John the Baptist as Muslims call him "Yaḥyā" whilst Arab Christians call him "Yūḥannā". These Muslim Arabizations do not occur in any Arab Christian translations or traditions showing that Muḥammad ﷺ did not copy from Christian sources since he would have used Arab Christian terminologies to preach if had used their sources, but it shows that he was so sophisticated that either he came up with his own Arabizations of these Hebrew terms or he received divine revelation, which is more likely since he was illiterate.

In fact there is no evidence of an Arabic Bible until centuries after the rise of Islām in Ḥijāz. Forget manuscripts, there are not even fragments of manuscripts or even a singular verse from the Bible found in writing throughout the entirety of Ḥijāz during the pre-Islāmic period, showing that the pagan Arabs had no knowledge of previous scriptures. The Christian and Jewish communities which did exist in Arabia at the time only had their scriptures written in Syriac, Hebrew, or Aramaic, and did not translate them: *"As in the Christian instance, there is no compelling evidence that Arabic-speaking Jews translated any portion of the Hebrew Bible into Arabic in pre-Islamic times. As one recent scholar has put it in regard [...] 'Although it is known from Muslim sources that Jews wrote letters and documents in Hebrew characters, they left behind no Judeo-Arabic literature.' [...] And in any event, the conclusion that is pertinent to the question of a pre-Islamic written translation of the Bible, or a portion of it, is that 'there is no genuine proof of the existence of Arabic versions of the Bible at this period [...]'"*[332] In fact it was only in the eighth and ninth centuries CE that Jews and Christians even began to translate their scriptures into Arabic and by this time the Qurʾān had already been canonized for more than a century. The Talmud was not translated into Arabic until 2012. This was because they were living under Muslim rule and had to accommodate speaking Arabic regularly, so an Arabic Bible was becoming more of a necessity for them to have to live in ease within the Islāmic state.[333] Someone could argue that when the Hijrah occurred and the Jewish community in Madīnah was contacted, Muslims simply borrowed from them. This theory does not work however, as the overwhelming majority of the stories of the prophets had already been revealed in Makkah long before, and the Sūrahs which were revealed in Madīnah, although there was some content of the prophets, were mostly about jurisprudential matters, and the content of the prophets had for the

[332] The Bible in Arabic by Sydney H. Griffith, Chapter 1
[333] See the introduction for "Senses of Scripture, Treasures of Tradition" by Miriam L. Hjälm

most part already been revealed anyway. Makkah is situated far from Madīnah, so it is highly improbable that Jewish stories reached there aside from perhaps traveling merchants, which would convey very little even if that were the case. There were also Jewish and Christian communities in cities like Taymāʾ and Najrān, but these were even further away than the already far Madīnah. In fact many times Rabbis came to Muḥammad ﷺ on multiple occasions and asked him about these affairs to test him, and when he would answer them correctly, they would convert to Islām since they were shocked that a person from Makkah, which had no Jewish or Christian community or high literacy, knew about these stories with such detail.[334] Another point of consideration is benign data, to understand this we can look at Paul. Although we believe that Paul is a liar, he did actually write his letters and they provide a historical context for what he is speaking about and shows that what he was discussing were actually issues of debate among Christian communities due to how he had to tailor his letters to his audience, so even though Paul was a liar, we still know through his writings that there were debates among early Christians about the Law, crucifixion, divinity of Jesus, and other such matters due to how the fact that he still had to tailor his letters to his audience. The same goes for the Qurʾān, even if someone were to not believe in the Qurʾān, it still provides a historical context of the pagan Arabs, just as Paul's letters did of early Christianity, this is benign data. We see that the Qurʾān says: *"The Jews said that the Christians follow nothing (i.e. have no ground to stand on); and the Christians said that the Jews follow nothing; though they both recite the Scripture. Those who do not know say likewise. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing."* [Al-Baqarah 2:113] So here we have the Jews saying that the Christians have no ground to stand on, and the Christians say the same about the Jews, and the "people who don't know" refers to the pagan Arabs, since they did not know anything of the Biblical stories, and

[334] There are many examples but for one see Ṣaḥīḥ Muslim 315a

they said the same about the others. There are many other verses which bear the same message: *"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allāh (the Qurʾān), and then escort him to where he can be secure, that is because they are a people who do not know."* [At-Tawbah 9:6] Even after the Qurʾān was fully compiled, many Muslims were unaware that these stories were also present in the Bible. For instance we read that Elijah said to his people: *"Do you call upon Baʿl (Baal) and forsake the Best of Creators-Allāh, your Lord, and the Lord of your forefathers?"* [Aṣ-Ṣāffāt 37:125-126] We read in the commentary of Ibn Kathīr for this verse the statements of many early scholars of Islām, for instance ʿIkrimah and Qatādah, both very senior and great scholars of Islām said that the word "Baʿl" came from the language of a people of Yemen. Any person who has a basic familiarity with the Biblical narrative will know who Baal is, but some early scholars of Islām like ʿIkrimah and Qatādah did not know, showing that many Muslims, even grand scholars like them, were not familiar that these stories were also found in the Bible even well after Islām's rise, showing that the Arabs before likely had little to no knowledge of these stories since even after longer periods of contact with Jews and Christians after Islām many did not know that these stories were in the Bible. Obviously this does not take away from the honor of ʿIkrimah and Qatādah in the slightest, since Muslims are not required to know the Bible whatsoever. So we can conclude from all the evidence like the lack of an Arabic Bible, the distance between Makkah and that when the Qurʾān used Biblical stories we should expect it to copy those of the Jews and the Christians since the author of the Qurʾān would have very little knowledge of the Bible to try and create a more subjectively rich narrative or something of the like.

To proceed, the Qurʾān corrects the Bible on numerous occasions. For instance, in the famous story of the Aqedah[335] we read in the Bible: *"Then God said, 'Take your son, your only*

[335] This is when Abraham sacrificed his son Ishmael

son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.'" [Genesis 22:2] This is quite a grave error in the Bible since we know that Ishmael was thirteen years older than Isaac, so calling Isaac Abraham's "only son" could never be correct. In fact if we were to translate it literally from the Hebrew it would be "only begotten" which further supports the narrative that this is a mistake. Also we read earlier in Genesis: *"Abraham fell facedown; he laughed and said to himself, 'Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?' And Abraham said to God, 'If only Ishmael might live under your blessing!' Then God said, 'Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.'"* [Genesis 17:17-19] Thus God would not really be testing Abraham if Abraham already knew before Isaac was even born that Isaac would have descendents and they would have the covenant of God. The Qurʾān corrects this by having Ishmael be the son of the sacrifice instead of Isaac. In fact one of the books found in the Dead Sea Scrolls is the book of Jubilees, and it mentions Ishmael in relation to the sacrifice: *"And I said unto him: "Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me."* [Jubilees 18:11] This shows that there were variant stories of the Aqedah circulating during the second century BCE, and gives further credence to the fact that Ishamel was the son of sacrifice and not Isaac. The Jews obviously corrupted this since they wanted the covenant of God to only be with the Israelites and for them to be the main focus of God's attention. A Christian could contend that Ishmael could not have been the sacrifice either since Abraham was told that Ishmael would be made into a great nation in Genesis 17 as well. The answer requires reordering, but this is not something controversial within the Bible. The most famous of all

Jewish Torah commentators, Rashi, wrote in his commentary on Genesis 6:3: *"There is no [sequence of] earlier and later events in the Torah"* and the Sefer Ha-Aggadah, a Jewish work which compiles various sources like the Talmud and others, also says that there is no concept of chronological order within the Bible: *"others, states that there is no strict order of "earlier" and "later" in Scripture: "Many sections in Scripture are placed next to each other even though they are as distant from each other as the east is from the west."*[336] This in fact occurs in the Bible, as in Genesis 20 we read that king Abimelek kidnapped Sarah, Abraham's wife, to take as his own wife, but earlier in Genesis 17 we read that Sarah was 90 years old. It does not make sense that a king who had many young wives and concubines would busy himself with capturing a 90 year old woman. Many Rabbis like Rashi try to harmonize this by saying that Sarah's beauty was undiminishing, but Sarah herself refutes this when it is written that she says when God told her of how she was going to give birth to Isaac: *"So Sarah laughed to herself as she thought, 'After I am worn out and my lord is old, will I now have this pleasure?'"* [Genesis 18:12] So it is most logical that the story about king Abimelek in Genesis 20 takes place before the events of Genesis 18 & 19. Now the reconciliation for the Aqedah would be that in Genesis 16 we read about how Hagar became pregnant with Ishmael and Sarah began to mistreat her, so she fled to the desert. There she received a vision of an angel who brought her glad tidings of Ishmael and how he was going to become a great nation. Then in Genesis 22 the sacrifice takes place with Ishmael. Then in Genesis 17 Abraham receives the glad tidings about his children Ishmael and Isaac. This kind of a reconciliation does not work with Isaac since the glad tidings of Genesis 17 occur explicitly when Isaac is in the womb, but Ishmael was alive, so the only option is that Ishmael was the son of sacrifice, not Isaac.

---

[336] The Book of Legends - Sefer Ha-Aggadah:Legends from the Talmud and Midrash, Page 444

Another Biblical problem that is found with Ishmael is that God promises to make him a great nation: *"And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation."* [Genesis 17:20] Let's see how Deuteronomy defines a great nation: *"See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people." What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?"* [Deuteronomy 4:5-8] Exodus says: *"They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, 'These are your gods, Israel, who brought you up out of Egypt.' 'I have seen these people,' Yahweh said to Moses, 'and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.'"* [Exodus 32:8-10] We see that the Bible defines a great nation as one that is obedient to God. The Arabs never became Judaized nor did they become Christian and there was never any prophet sent to the Arabs in the Bible, rather they followed Islām, so the prophecy of Ishmael becoming a great nation was not fulfilled until the rise of Islām, as the Chumash commentary on the Old Testament states: *"We see from the prophecy in this verse that 2337 years elapsed before the Arabs, Ishmael's descendants, became a great nation [with the rise of Islām in the 7th century]"*[337]

[337] The Chumash, Stone Edition, Page 76

Another case where the Qurʾān deliberately corrects the Bible is with the story of Joseph. We read in the Bible that Joseph has a dream:

"Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, 'Listen to this dream I had: We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it.' His brothers said to him, 'Do you intend to reign over us? Will you actually rule us?' And they hated him all the more because of his dream and what he had said. Then he had another dream, and he told it to his brothers. 'Listen,' he said, 'I had another dream, and this time the sun and moon and eleven stars were bowing down to me.' When he told his father as well as his brothers, his father rebuked him and said, 'What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?' His brothers were jealous of him, but his father kept the matter in mind." [Genesis 37:5-11]

We see here that Joseph has a dream about how his brothers, father, and mother will all bow down to him. His brothers are the eleven stars and his mother & father are the son and moon. We see the fulfillment of the dream in Genesis 42: *"Now Joseph was the governor of the land, the person who sold grain to all its people. So when Joseph's brothers arrived, they bowed down to him with their faces to the ground. As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them. 'Where do you come from?' he asked."* [Genesis 42:6-7] The problem here is that there is no mention of his mother and father. A Christian could reconcile this with the fact that Jacob later came to Egypt and could have bowed down to Joseph when he later came to Egypt, but it is impossible to reconcile with his mother. This is because in Genesis 35 we read that Joseph's mother, Rachel, dies while giving birth to his brother, Benjamin, so she could not possibly have bowed down to him. Another

reconciliation attempt that can be concocted is that Leah, Jacob's other wife, would have bowed down to Joseph in Egypt. But we read that when Jacob arrived in Egypt, he had already buried Leah within Canaan, meaning that she could not have possibly gone to Egypt and bowed down to Joseph either. There is a consensus among Biblical commentators that this is a prophetic dream, and many Biblical commentaries acknowledge this problem, but for the sake of brevity we will only quote Barnes' Notes on the Bible for Genesis 37:9: *"The eleven stars are not so connected with them. But here Joseph is introduced directly without a figure, and the number eleven, taken along with the eleven sheaves of the former dream, makes the application to the brothers plain. The sun and moon clearly point out the father and mother. The mother is to be taken, we conceive, in the abstract, without nicely inquiring whether it means the departed Rachel, or the probably still living Leah. Not even the latter seems to have lived to see the fulfillment of this prophetic dream Genesis 49:31."* To compare this with other Biblical passages for better understanding we read in Numbers: *"Listen to my words: 'When there is a prophet among you, I, Yahweh, reveal Myself to them in visions, I speak to them in dreams.'"* [Numbers 12:6] We also read in Jeremiah: *"'Indeed, I am against those who prophesy false dreams,' declares Yahweh, 'They tell them and lead My people astray with their reckless lies, yet I did not send or appoint them. They do not benefit these people in the least,' declares Yahweh."* [Jeremiah 23:32] We read later in Jeremiah about how the Lord is angry and will punish those who prophesize false dreams, so according to the Bible, Joseph should have been punished by God but he was not.

Contrast this with the Qurʾānic narrative where we read: *"And he raised his parents to the throne and they [all] fell down before him prostrate. And he said: 'O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to*

me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Satan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.'" [Yūsuf 12:100] We also read about how Joseph treats his brothers kindly when they arrive in Egypt: *"They said: 'Are you Joseph?' He said: 'I am Joseph and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily he, who fears Allāh with obedience to Him, and is patient, then surely Allāh does not make the reward of the good-doers lost.' They said: 'By Allāh! Allāh has certainly preferred you over us, and we certainly have been sinners.' He (Joseph) said: 'There is no blame upon you this day; may Allāh forgive you, and He is the most Merciful of those who show Mercy.'"* [Yūsuf 12:90-92] Contrast this with the Biblical narrative where we read about how even though he recognized them, he refused to acknowledge them and addressed them harshly in Genesis 42:7. The Qurʾānic narrative casts Joseph as a true prophet with far more prophetic character.

We also see the same in the story of Aaron: *"So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, 'These are your gods, O Israel, who brought you up out of Egypt.'"* [Exodus 32:3-4] After Aaron made the calf and the Israelites worshipped it, God became very angry with them: *"And Yahweh struck the people with a plague because of what they did with the calf Aaron had made"* [Exodus 32:35] Aaron never got punished for his actions, rather only the Israelites who worshipped the calf did. In fact, when Moses confronts Aaron about the calf when he returns, Aaron goes on to make excuses about how the Israelites worshipped the calf, and takes no responsibility: *"'Do not be angry, my lord,' Aaron answered. 'You know how prone these people are to evil.'"* [Exodus 32:22] The question is, shouldn't a

prophet be held more accountable since he is given divine knowledge? Aaron literally defied the greatest of all commandments and the Lord still chose to not punish him, nor did Aaron ever acknowledge his sin. Contrast this with the Qurʾān, where an individual named Sāmirī made the idol, and Aaron warned them: *"And Aaron had indeed said to them beforehand, 'My people, this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,' but they replied, 'We shall not give up our devotion to it until Moses returns to us.'"* [Ṭā-Hā 20:90-91] When Moses left, the Israelites rebelled against Aaron's command and even threatened him, which is why they worshipped the calf. The Qurʾānic account shows a true prophet and also logical consistency.

We read in the story of David, when he is judging between two parties:

"Yahweh sent Nathan to David. When he came to him, he said, 'There were two men in a certain town, one rich and the other poor. The rich man had a very large number of sheep and cattle, but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him. Now a traveller came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveller who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.' David burned with anger against the man and said to Nathan, 'As surely as Yahweh lives, the man who did this must die! He must pay for that lamb four times over, because he did such a thing and had no pity.' Then Nathan said to David, 'You are the man! This is what Yahweh, the God of Israel, says: "I anointed you king over Israel, and I delivered you from the hand of Saul. I gave your master's house to you, and your master's wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you

even more. Why did you despise the word of Yahweh by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own" [2 Samuel 12:1-9] and this passage is in reference to an earlier incident where David committed adultery:

"One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, 'Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?' Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home. The woman conceived and sent word to David, saying, 'I am pregnant.' [...] In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, 'Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die.' [...] When Uriah's wife heard that her husband was dead, she mourned for him. [2 Samuel 11:2-26]

Here David saw a woman he considered beautiful, and even though she was married, committed adultery with her and when he found out she became pregnant, killed her. Later in the chapter, we find that God killed their child as punishment for them. Contrast this with the Qurʾān where we also find the story of the litigants:

"Have you heard the story of the two litigants who climbed into his private quarters? When they reached David, he took fright, but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly– do not be unjust– and guide us to the right path. This is my brother. He had ninety-nine ewes and I just the one, and he said, "Let me take charge of her," and overpowered me with his words.' David said; 'He has done you wrong by demanding to add your ewe to his flock. Many partners treat each other unfairly. Those who sincerely believe and do good deeds do not do this, but these are very few' and David

realized that We had tested him and he sought forgiveness of his Lord, fell down on his knees, and turned [to Allāh] in repentance. We forgave him for that. His reward will be nearness to Us and a good place of [final] return (Paradise)." [Ṣād 38:21-25]

We see here that when David realized he had made a mistake, he instantly repented, nor did he ever commit adultery, in stark contrast to the Biblical narrative.

We also see the same in the case of Noah. When the flood is over, the first thing Noah does is plant a vineyard: *"Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent."* [Genesis 9:20-21] When Noah is naked and drunk, his youngest son, Ham, walks in on him: *"Ham, the father of Canaan, saw his father naked and told his two brothers outside"* [Genesis 9:22] and the three brothers then cover up Noah. When Noah wakes up he says: *"When Noah awoke from his wine and found out what his youngest son (Ham) had done to him, he said, 'Cursed be Canaan! The lowest of slaves will he be to his brothers'"* [Genesis 9:24] and what is strange is that Canaan did not have anything to do with what Ham did to Noah, rather Noah cursed him for no apparent reason. This is the figure who supposedly had the self-discipline to build the ark, according to the Bible, yet the first thing he does when the flood is over is instead of praising God, he gets drunk and begins cursing people without reason. Contrast this with the Qurʾān where Noah is portrayed as a disciplined figure: *"He said, 'My Lord, I have called my people night and day, but the more I call them, the further they run away: every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their heads with their garments, persist in their rejection, and grow more insolent and arrogant.'"* [Nūḥ 71:5-7] Noah was so disciplined that he called to God for 950 years: *"We sent Noah out to his people. He lived among them for fifty years short of a thousand but when the flood overwhelmed them they were still doing evil"*

[Al-ʿAnkAbūt 29:14] In the Qurʾān Noah had 4 sons, Sam, Ham, Japheth, and a fourth who disbelieved in him and drowned:

"*It sailed with them on waves like mountains, and Noah called out to his son, who stayed behind, 'Come aboard with us, my son, do not stay with the disbelievers.' But he replied, 'I will seek refuge on a mountain to save me from the water.' Noah said, 'Today there is no refuge from Allāh's command, except for those on whom He has mercy.' The waves cut them off from each other and he was among the drowned. Then it was said, 'Earth, swallow up your water, and sky, hold back,' and the water subsided, the command was fulfilled. The Ark settled on Mount Judi, and it was said, 'Gone are those evildoing people!' Noah called out to his Lord, saying, 'My Lord, my son was one of my family, though Your promise is true, and You are the most just of all judges.'"* [Hūd 11:42-45]

We see here that Noah praised God for ridding the world of the disbelievers once the flood was over, and praised God as the most just when he drowned his own son for disbelieving, in stark contrast to the Noah of the Bible.

We also see this with Jesus, as he is alleged to call a non-Jewish woman a dog:

"A Canaanite woman from that vicinity came to him, crying out, 'Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.' Jesus did not answer a word. So his disciples came to him and urged him, 'Send her away, for she keeps crying out after us.' He answered, 'I was sent only to the lost sheep of Israel.' The woman came and knelt before him. 'Lord, help me!' she said. He replied, 'It is not right to take the children's bread and toss it to the dogs.' [Matthew 15:22-26]

Also remember the story of how Jesus called Peter Satan that we saw in Mark. Jesus here did not bother to correct Peter's misunderstanding as a true prophet would or have compassion

with one of his closest disciples, instead he called him Satan for doubting that he would die. Also remember how it is alleged that Jesus blasphemed against God on the Cross by complaining about how God had forsaken him. Jesus even dissociates himself from his mother, and disrespects her: *"Someone told him, 'Your mother and brothers are standing outside, wanting to speak to you.' He replied to him, 'Who is my mother, and who are my brothers?' Pointing to his disciples, he said, 'Here are my mother and my brothers.'"* [Matthew 12:47-49]

Contrast this with the Qurʾān where we read that Jesus said in the cradle: "*He said: 'Verily I am a slave of Allāh, He has given me the scripture and made me a prophet, and he has made me blessed wheresoever I be, and has enjoined upon me prayer, and Zakāh (alms-tax), as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!'"* [Maryam 19:30-32]

The Bible also mentions how Ezekel received a vision from God: *"The word of Yahweh came to me: 'Son of man, prophesy and say: "This is what the Sovereign, Yahweh, says"'"* [Ezekiel 30:1-2] and he goes onto say: *"I will put an end to the hordes of Egypt by the hand of Nebuchadnezzar, king of Babylon. He and his army—the most ruthless of nations—will be brought in to destroy the land. They will draw their swords against Egypt and fill the land with the slain. I will dry up the waters of the Nile and sell the land to an evil nation; by the hand of foreigners I will lay waste the land and everything in it."* [Ezekiel 30:11-12] The prophecy goes into more detail about how Nebuchadnezzar will conquer Egypt and destroy its temples in cities like Pelusium and Memphis. The only problem is that this never happened. Nebuchadnezzar never conquered Egypt, nor did any other king of the Neo-Babylonian empire. As Deuteronomy says: *"If a prophet speaks in the name of Yahweh but the thing does not take place or prove true,*

it is a word that Yahweh has not spoken." [Deuteronomy 18:22] We also read similarly about a false prophecy in Daniel 11 & 12.

We also see another correction in the case of Job, a prophet who was tested by God. In the Bible we see God says to Satan about Job: *"Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."* [Job 1:8] Satan then proceeds to challenge God by saying that the only reason Job is living so virtuously is due to his affluent lifestyle with a large family and large amounts of wealth, and that if God were to truly test him then Job would curse Him: *"But now stretch out Your hand and strike his flesh and bones, and he will surely curse You to Your face."* [Job 2:4] God accepts Satan's challenge and allows him to test Job: *"Yahweh said to Satan, 'Very well, then, he is in your hands; but you must spare his life'"* [Job 2:6] We then read that Job blasphemed against God multiple times:

"*I will say to God: Do not condemn me, but tell me what charges you have against me. Does it please you to oppress me, to spurn the work of your hands, while you smile on the schemes of the wicked?"* [Job 10:2-3]

"Then know that God has wronged me and drawn his net around me. 'Though I cry, "I've been wronged!" I get no response; though I call for help, there is no justice.'" [Job 19:6-7]

"Job says, 'I am innocent, but God denies me justice.'" [Job 34:5]

"For he [Job] says, 'It profits a man nothing when he tries to please God.'" [Job 34:9]

The blasphemy gets to such an extent that a man called Elihu becomes angry with Job due to his blasphemy: *"So these three men stopped answering Job, because he was righteous in his own eyes. But Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job for justifying himself rather than God."* [Job 32:1-2] Elihu confronts Job and directly tells

him that he speaks without knowledge, lacks wisdom, and is behaving in a very wicked manner: "*Men of understanding declare, wise men who hear me say to me, 'Job speaks without knowledge; his words lack insight.' Oh, that Job might be tested to the utmost for answering like a wicked man! To his sin he adds rebellion; scornfully he claps his hands among us and multiplies his words against God."* [Job 34:34-37] Elihu then offers Job some valuable insight: *"Then Elihu said: 'Do you think this is just? You say, "I am in the right, not God." Yet you ask him, "What profit is it to me, and what do I gain by not sinning?" I would like to reply to you and to your friends with you."* [Job 35:1-4] Elihu then goes on to thoroughly refute Job's blasphemies. Eventually, God decides to forgive Job and heal him within the Bible. This narrative is problematic because remember in the beginning Job is described by God as blameless, and Satan challenges God that if He were to test Job properly then Job would blaspheme Him, and God agrees to the challenge. Job very clearly blasphemes God, so much so that other people who were not prophets like Elihu condemned and corrected him, so it shows that Satan won the challenge and knew what would happen with Job whilst God lost and did not know. Contrast this with the Qurʾānic account where instead of blaspheming against God, Job blames Satan for his afflictions and relies upon God to get through his trial: *"Bring to mind Our servant Job who cried to his Lord, 'Satan has afflicted me with weariness and suffering'"* [Ṣād 38:41] God rewards Job for his patience and replaces that which he had lost: *"Stamp your foot! Here is cool water for you to wash in and drink,' and We restored his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand."* [Ṣād 38:42-43] God rightfully praises Job when He says: *"We found him patient in adversity; an excellent servant! Verily he always turned [to Us] in repentance."* [Ṣād 38:44]

This theme of God being mocked within the story by losing to Satan is in fact found throughout the Bible, like in Genesis 2 when God had to rest from the work He did of creating the heavens and the earth, or in Genesis 6 when God regretted that He had created humanity due to their wickedness, the Bible is full of mockeries of God that are unacceptable to anyone with reason.

The Bible describes prophethood with very noble terms and as role models that should be followed: *"Have faith in Yahweh, your God and you will be upheld; have faith in His prophets and you will be successful."* [2 Chronicles 20:20] We also read in 2 Chronicles: *"Although Yahweh sent prophets to the people to bring them back to Him, and though they testified against them, they would not listen."* [2 Chronicles 24:19] It is even written in Matthew that Jesus equates false prophets with bad deeds: *"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them."* [Matthew 7:15-20] If these adulterers, murderers, drunkards, idol worshippers, and liars are somehow the prophets which God sent to guide mankind with and act as role models for them, and the Bible is the scripture which they preached which contains insults and mockeries of Him, then by Allāh Muḥammad ﷺ is far more worthy of prophethood than these forgeries which are found within the Bible.

Continuing on our journey of intertextuality, there are also linguistic intertextualities that only a true prophet could have known. To understand our examples, Usain Bolt is an athlete and he is known for his speed, it is quite fitting then that his last name is Bolt, reflecting his speed.

The same goes for the famous English poet William Wordsworth, since his name reflects what he is best known for. In English we call this an "aptronym" and it can only be understood by someone who has a genuine understanding of English, since, for example, a Polish speaker would not understand the connection between Bolt's name and his speed, rather just that his name is Bolt and that he is swift. One would need a genuine understanding of English in order to understand the aptronym. In the Qurʾān we find that the author is very familiar with Hebrew and frequently uses aptronyms. For instance we read: *"[This is] a mention of your Lord's mercy to His servant Zachariah,"* [Maryam 19:2] In Arabic the style is somewhat abrupt, although grammatically correct, it is as if the author is trying to really trying to sell to us that this is a "mention" of the Lord, rather than just a story or using similar and more common language. This aligns with Zachariah's name as in Hebrew his name means "the mention of Yahweh" so by having the introduction say literally that "this is a mention" shows the author's knowledge of the Hebrew language and how he is trying to tie the story across languages. We see the same in the story of the birth of Isaac: *"And his (Abraham's) wife (Sarah) was standing [there], and she laughed, then We have her glad tidings of Isaac, and after Isaac, Jacob."* [Hūd 11:71] The Arabic word for "she laughed" here is "ḍaḥikat" and it is only ever used once, and in Hebrew Isaac's name literally means "to laugh". We also see the same with Jacob in this verse as he is described as "coming after" Jacob and Jacob's name in Hebrew means "the one who comes after" or "at the heel of". The same happens with John as we read: *"[It was later said:] 'O John! Hold fast to the Scripture.' And We granted him wisdom while still a child. And compassion from Us and purity, and he was fearing of Allāh."* [Maryam 19:12-13] The word used for compassion here is "Ḥanānā" and though there are many words that are used for compassion in the Qurʾān, this is the sole iteration of this word. As you might have guessed by now, John's name in Hebrew

means “Yahweh has shown compassion” and the linguistic miracle delves even deeper since this word “Ḥanānā” in Arabic is very similar to the Arab Christian name for John the Baptist, “Yūḥannā”, so it seems that the author of the Qurʾān was so aware of the Biblical scriptures and linguistics that not only did he purposefully not use the Arab Christian name for John, but he instead turned it on its head and used the root word of that name to describe John as a compassion from God, instead of it just being his name. Going from aptronyms to more general linguistics, we see similarly when God took the covenant of the Israelites: *“And when We took your (Allāh is directly addressing Jews) covenant and We raised above you the mount [saying:] ‘Hold fast to what We have given you and obey,’ they (i.e. your forefathers) said ‘We hear and we disobey.’ [...]”* [Al-Baqarah 2:11] The Arabic phrase for “we hear and disobey” is “samiʿnā wa ʿaṣaynā” and in Deuteronomy 5:27 The Israelites, when God gave them the covenant said: “We listen and we obey.” The Hebrew of this verse is telling as it says “wa-shamiʿ-nū wa-ʿasī-nū” which shows that the author of the Qurʾān knew so much about the Hebrew language that they used the very same Semitic roots, despite ʿaṣaynā having a different meaning in Arabic, to make a polemical point against them at how they continually apostated to the worship of idols, which is attested to in the Bible, and changed the scripture to show that they, generally speaking, did not take their covenant with God seriously.

It is astonishing that a person who was supposed to have little to no knowledge of the Bible actually deliberately corrects false Biblical narratives on numerous occasions, shows great insight into early Christian differences & works, and even shows great insight into the Hebrew language. This is not even accounting for the independent proofs of his prophethood, like the miracles of the Qurʾān and its preservation, having more than 100 prophecies, all of which came

true, mass transmitted miracles, and many more proofs, which would need many works on their own.[338]

Chapter 12: Where are Yahweh's Followers?

Before Christ

One of the main issues with Christianity is that it affirms the preservation of the Old Testament. Not only is this factually incorrect, but it poses significant problems for Christians. When one reads verses like: *"Hear o Israel, Yahweh, our God, Yahweh is one."* [Deuteronomy 6:4] or other such verses it completely negates the Trinity by showing that God is one and only one not shared between different persons. According to a Christian, Moses, Abraham, and all the other prophets knew and believed in the Trinity. If that was the case, why is the complete opposite, monotheism, present in the Old Testament? If the Trinity was the religion of all the prophets then that means that God was deliberately lying to His people about how He was one. It also means that all the prophets like Moses, David, Abraham, Noah, and the rest of them were all liars because none of them ever preached the Trinity. We already refuted the argument that what is being said here is along the lines of saying "one family" or "one community" where multiple

[338] For more you can check out the books published by iERA, both by Abu Zakariyya, "The Forbidden Prophecies" and "The Eternal Challenge"

people exist within this one unit but this is polytheism since pagans believe in one pantheon with multiple different gods. Also in the Trinity each person is 100% God whilst one member of the family is not 100% of the family, so it further shows that Christians are polytheists who appeal to such arguments to salvage the Old Testament for them. In fact we read that the prophet Nehemiah said: *"You alone are Yahweh."* [Nehemiah 9:6] We cannot say here that Nehemiah was communicating with the essence since the essence is not an actual entity but merely something that is shared between the different persons of the Trinity. So he must be talking to God and telling Him that He alone is God Who has no partners whatsoever. We also found this ring loud and clear within the New Testament. Thus the Christian breaks up the message of the prophets and accuses them all, and God as well, of lying to people about how God was not a Trinity. A Christian might try and hermeneutically deduce the Trinity from passages like Genesis 16 where after the angel of the Lord gives glad tidings to Hagar of Ishmael she says to him: "She gave this name to Yahweh who spoke to her: 'You are the God Who sees me,' for she said, 'I have now seen the One Who sees me.'" [Genesis 16:13] The argument here is that Jesus is this angel of the Lord and since Hagar named him "the One Who sees me" that means that the angel of the Lord is God. There is also an entity named the Spirit of the Lord in the Old Testament, so boom the Trinity is in the Old Testament. What causes this argument to fall apart however is that in the Old Testament Yahweh speaks through intermediaries like the angel of the Lord to His servants, so in this passage Yahweh Himself is speaking but He is doing so through the angel of the Lord, and so Hagar was referring to Yahweh and not the angel of the Lord as God and the One Who sees her. We see this more clearly in Exodus that Yahweh commanded Moses: *"Therefore, say to the Israelites: 'I am Yahweh, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an*

outstretched arm and with mighty acts of judgment. I will take you as My own people, and I will be your God. Then you will know that I am Yahweh, your God, Who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am Yahweh."" [Exodus 6:6-8] Thus we see that Yahweh commanded Moses to tell the Israelites that "I am Yahweh, your God". If we apply the same logic that the Christians use for the angel of the Lord then Moses would be God as well. But what is obvious is that Moses is acting as a representative of God and he is delivering His speech to the Israelites about how Yahweh is God, and not Moses. The same goes for the angel of the Lord, he is acting as a representative of God and delivering His speech to Hagar, so Hagar was referring to God Himself not the angel of the Lord as God.

Something of consideration is Yahwism. This is a hypothesized religion of ancient Israel and Judah that had Yahweh as the chief God and other divinities below Him, including a spouse, Ashera. A Christian could say that this occurred among the ancient Israelites due their misunderstanding of the Trinity, so they ended up worshipping multiple gods. Firstly there is no academic consensus regarding Yahweh's origins, and this hypothesis is predicated upon their false disbelief within the Exodus narrative and assuming that the Israelites were just another pagan Canaanite people. The earliest reference to Yahweh in a pagan context is one where Ashera is mentioned as his wife on a pithos[339] around 800 BCE.[340] There is also the "Bull Site" which is a temple found in Samaria dating to the 12th century BCE that had a bull statue within it, but it is unknown what god this bull represented.[341] There are earlier references to Yahweh within archeology, many which are not pagan.[342] For example, the Shiloh cultic site, dated to

[339] Ancient Greek & Mediterranean style of pots
[340] See Appendix H.
[341] See Appendix I.
[342] See Appendices J. & K.

around 1050 BCE, has a temple which has large remains of animal sacrifices, yet there are no images found at this site. There is also the Mount Ebal altar which has no images and also has animal sacrifice and perhaps even had kosher animal slaughter taking place, and it is dated to around the 13th or 12th centuries BCE, at the very start of the Israelite migration into Canaan. Our hypothesis of a monotheistic Israel is supported by Biblical scholars like Israel Knohl who say that there is no archeological evidence of anthropomorphic figures or statues of Yahweh within the early iron age (1200-1000 BCE) which denotes monotheistic practices.[343] There are very few anthropomorphic representations at all. Additionally, we know just from the Bible that the Israelites apostated 7 times between the time of Joshua and the establishment of the United Kingdom of Israel by Saul and openly began to worship idols in this time. These apostasies lasted for many decades. Even in the Bible, king Asa of Judah, who lived during the 9th century BCE, destroyed a statue of Asherah that was built by his grandmother in 1 Kings 15:13. King Ahab, whose wife, Jezebel, propagated Baal and Asherah worship throughout the kingdom of Israel, also could have contributed to the one image of Yahweh we referenced with Ashera. Even though these are not direct historical accounts, they provide a context to situate ourselves in. As well, the monotheists from the Israelites would not make images of Yahweh due to fear of idolatry, so that would obviously reduce the archeological footprint. It is most likely that Yahweh was one of the gods of the ancient Canaanite peoples, like we saw with Baal, and also other deities like El, whose name meant something praiseworthy and was used to refer to God by the Israelites. So there is no conclusive evidence to say that this polytheistic cult with Yahweh was the religion of the Israelites during the iron age, obviously excluding the apostasies. The same occurred with the Arabs, they believed that Allāh was the chief God Who created the universe

[343] The Rise, Decline, and Renewal of Biblical Religion by Job Y. Lindo, Benjamin D. Sommer, and Thomas Staubli (eds.), Pages 171-172

and provided for His creatures, but they believed there were other lower divinities than Him which they could worship to get closer to Him. This is what Muḥammad ﷺ warned against, since the pagan Arabs did not believe that the lesser gods like Lāt and ʿUzza had any power on their own, but they were means to get closer to Allāh, who was the God. This is very similar to the henotheism we saw with Philo and the author of John earlier, where God the Father was the God and the Word was a lesser divinity below him. In the case of the Israelites they did not worship the local Canaanite gods, aside from the apostasies, since they identified El, Baal, and Yahweh as the exact same being, showing they merely thought of them as names, and not as distinct gods like the Canaanites. The use of the name Baal was later abrogated since the Israelites started to worship the idol associated with it, but the fact that they seemingly showed no knowledge of Canaanite mythology supports our hypothesis. In the case of the Arabs they were correct that Allāh was the True Lord from Whom all power stems, but they were incorrect in suggesting that people had to worship these idols that were semi-divine in order to get closer to Him.

We can reconstruct the historical narrative as so: ancient Canaanites had religions similar to the hypothesized Yahwism but it could have been other gods like El, Baal, and Asherah, or even Yahweh Himself as the chief god. There exists some papyri evidence for pieces of the exodus narrative like the Brooklyn Papyrus which is dated to the second intermediate period (1650-1550 BCE) and is a list of slave and servant names, many of which are Semetic. The Amarna letters are a piece of literature dated to the new kingdom period (about 1350 BCE) which are a series of correspondences between Egypt and its vassals in Canaan and Syria, and it talks about the migration of peoples from war and famine. Most famously, the Ipuwer papyrus talks about bad fortune that befell Egypt and it is dated to the new kingdom. It has many

similarities to that of the exodus narrative like rivers becoming blood, mass famine, and social upheaval. The exodus of the Israelites likely left no artifacts along the way since the entire nation of Israel did not migrate towards Canaan, nor were they an exceptionally large group, as the Bible describes. It is as the Qurʾān describes the Israelites with Moses: *"Verily these indeed are but a small band."* [Ash-Shuʿarāʾ 26:54] This probably occurred sometime during the 13th century BCE, as the Qurʾān makes a miraculous distinction. The Qurʾān only ever refers to the ruler of Egypt as Pharaoh during the time of Moses, but during the time of Joseph the Qurʾān refers to the ruler of Egypt as king, and never refers to him as Pharaoh. This is unlike the Bible where the two titles are used without regard or care. The term Pharaoh only started getting used around the new kingdom, so it has to be during that time period, whilst the migration of Joseph into Egypt probably occurred during the reign of the Hyksos, or the second intermediary period, and migrations would be far more common as well in this period since Egypt was more unstable and also under foreign, Asiatic rule. The exodus narrative where the Pharaoh drowns is classified as, if the reader remembers the categories we created for the crucifixion, an ahistorical event. This does not mean that it did not happen, but it deals with events that are outside of the scope of traditional history. It also makes sense that they left behind no artifacts or something of the sort on their way since it was a trip made out of necessity that involved a small band of people leaving their belongings. After Pharaoh drowns in the dead sea, the Israelites make their way across and enter the land of Canaan. The Israelites, now under Joshua, then conquer Jericho and some other cities and small kingdoms throughout the region but not to the extent of the Biblical conquest narrative and establish a sort of chiefdom and the land is divided between the different tribes. This became a kind of Israelite polity, and a lot of the land still lived under native Canaanite rule where idols would be worshipped and there were also likely many pagans under

Israelites rule. The existence of the Israelites in Canaan at this time can be seen with the Merneptah Stele, dating to the late 13th century BCE, which details the raids of Egyptians into Canaan and how Israel was weakened during these raids. One of these gods that they worshipped was Yahweh. Yahweh was thought of by the Israelites as just another praiseworthy name used for God, like El or Baal as we saw, not necessarily in reverence of Yahweh the ancient Canaanite god specifically. Archeological finds like the "Bull Site" where a statue of a bull was found in a temple in Samaria dating to the 12th century BCE can be explained as either pagans who were still under Israelite rule or as having being built during one of the apostasies that took place and where Israel was subjugated under foreign rule. There were several of these apostasies where the Israelites began to worship idols until the establishment of the United Kingdom of Israel and Judah under Saul. There is little evidence that Yahweh Himself was worshipped in a pagan context within Israel, even during the early days when the Israelites first arrived. It is this very lack of anthropomorphic statues and other artifacts that supports the notion that the Israelites were monotheists from early on. In fact The majority inscriptions, especially early ones, we find of Yahweh are in a non-pagan context. After the division of the kingdom into north and south, apostasies under kings like Ahab occurred where Baal and Asherah worship was widespread, which can explain the pithos where Yahweh and Asherah are depicted as spouses since the pithos dates to around this time. There were also later measures from Kings like Asa to try and eliminate Asherah, Baal, and worship of other idols from the region up until the Babylonian exile.

Up to Nicea

Having proved that there were no Trinitarians from the time before Christ, we also find that there were no Trinitarians even after the council of Nicea. We have already proved that the Trinity is not Biblical whatsoever. The first Christian to examine for his Trinitarianism is Paul of Tarsus. A Christian might try and justify Paul's belief in the Trinity by citing how he writes to the Colossians: *"For in him [Jesus] dwelleth all the fullness of the Godhead bodily."* [Colossians 2:9] This does not indicate that Jesus is consubstantial with God the Father according to Paul, since he also writes about how God fully dwells within other individuals: *"and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God"* [Ephesians 3:19] Paul here is praying for the believers to filled with "all the fullness of God" which obviously shows that this statement does not indicate plurality within the Godhead. We also see Paul say: *"But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God"* [1 Corinthians 11:3] So we see that Paul writes about how the Father is the head of all creation, including Christ. Paul believed that Jesus was a god that was subject to God the Father. Additionally, Paul begins all of his letters in the name of God the Father and the Lord Jesus Christ, but he never mentions the Holy Spirit within these introductions. If he was truly a Trinitarian then he would mention the Holy Spirit as well, but he only bothers to mention the Father and Son, showing that Paul was not a Trinitarian but a Logos theologian.

Next we move on to examining the Church fathers, and this deserves a work of its own to fully appreciate this subject, but we will provide a summarized account. We first start off with the apostolic fathers, with our first suspect being Ignatius: *"But He is my witness, for whose sake I am in bonds, that I got no intelligence from any man. But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions;*

be the followers of Jesus Christ, even as He is of His Father."[344] He also wrote: *"See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop."*[345] He also wrote: *"As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do anything without the bishop and presbyters."*[346] We see in all of these quotes that Ignatius commanded the people of the various cities across the eastern Mediterranean to be subject to and follow the bishop as Christ did the Father, showing that he believed that Christ was subordinate to the father and was a lesser god than Him. A Christian could say that Polycarp believed in the Trinity, as like when he said: *"O Lord God Almighty, the Father of your beloved and blessed Son Jesus Christ, by whom we have received the knowledge of You, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before you, I give You thanks that You have counted me, worthy of this day and this hour, that I should have a part in the number of Your martyrs, in the cup of your Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost. Among whom may I be accepted this day before You as a fat and acceptable sacrifice, according as You, the ever-truthful God, have foreordained, have revealed beforehand to me, and now have fulfilled. Wherefore also I praise You for all things, I bless You, I glorify You, along with the everlasting and heavenly Jesus Christ, Your beloved Son, with whom, to You, and the Holy Ghost, be glory both now and to all coming ages. Amen."*[347] This in fact does not support the Trinity but again the henotheism we saw earlier. He said that Christ was the way that he received

---

[344] Epistle to the Philadelphians by Ignatius of Antioch, Chapter 7
[345] Epistle to the Smyrneans by Ignatius of Antioch, Chapter 8
[346] Epistle to the Magnesians by Ignatius of Antioch, Chapter 7
[347] The Martyrdom of Polycarp, Chapter 14

knowledge of the Father, no problem there, but then goes on to say that the Father is the God of the angels and al creatures, a praise which he does not give to the other persons of the Trinity but singles out the father for, again showing henotheism. Clement of Rome echoed similar views to that of Polycarp, but for the sake of brevity the reader can examine his works on their own accord.

Next we move past the apostolic era into the post-apostolic era and we begin this era with Justin Martyr. We read that he wrote in chapter 12 of his "First Apology": *"And that you will not succeed is declared by the Word, than whom, after God who begot Him, we know there is no ruler more kingly and just."* After the Father who begot the Son, he is saying that the Father is more kingly and just than the Son and Holy Spirit, which is subordinationism. In the subsequent chapter he wrote: *"we worship Him [Jesus Christ] since we have learned that He is the Son of the living God himself, and holding him in second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all;"* here he makes a distinction between the unchangeable and eternal God and the Son, the Son Who was begotten before time and the Son Who was born and crucified within it. He describes Him as second and subordinate to the Father, and that the Spirit is third. He wrote later in the First Apology: *"And the first power after God the Father and Lord of all is the Word, who is also the Son; and of Him we will, in what follows, relate how He took flesh and became man."*[348] Here he is saying that the Word is the first power after the Father, who is the Lord of all, showing subordinationism. He says in the next chapter: *"It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God"*[349] and here he is blurring the

[348] First Apology by Justin Martyr, Chapter 32
[349] Ibid, Chapter 33

lines between two persons of the Trinity, the Spirit and the Word. He says later in the First Apology: *"he said that the power next to the first God was placed crosswise within the universe. And as to his speaking of a third, he did this because he read, as we said above, that which was spoken by Moses, 'that the Spirit of God moved over the waters.' For he gives the second place to the Logos which is with God, who he said was placed crosswise in the universe; and the third place to the Spirit who was said to be borne upon the water, saying, 'And the third, around the third.'"*[350]A repetition of the ranking system that was mentioned earlier. Not mentioning the same essence, rather he is another god. This whole concept of another power besides the Father is heretical, even if one presumes that the Son and Father are equal, because it would mean that there are three separate and distinct gods instead of three persons sharing the same essence, as Cyril of Alexandria[351] writes: "*For not separately and by Himself does the Son say that God the Father works ought regarding things that are, and that Himself again likewise works apart from the Father, the Essence Whence He is after some sort resting: for so the Creator would be two and not One, if Either work apart and separately. Moreover the Father will be recipient of the power of not having the Son ever in Him, and the Son likewise will be seen to not have the Father ever in Him, if it were possible that Either should work apart and separately with regard to things that are, as we said before, and the Son will not be true, when He says, I am in the Father and the Father in Me."*[352]

The next work we will move onto is his "Dialogue with Trypho" and we begin by examining chapter 50: *"Answer me then, first, how you can show that there is another God besides the Maker of all things; and then you will show, [further], that He submitted to be born of the Virgin."* In chapter 55 Trypho further asks: *"but now resume the discourse, and show us*

---

[350] Ibid, Chapter 60
[351] Church father and pope from Alexandria who died 444 CE, famous for his epistles against Nestorius
[352] Commentary on the Gospel of John by Cyril of Alexandria, Book I, Chapter 5

that the Spirit of prophecy admits another God besides the Maker of all things," when Justin responds to Trypho, he doesn't say that he is not trying to prove another God besides the Maker of all, rather he is doubling down and says in the subsequent chapter: *"I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of All things; who is called an Angel, because He announces to men whatsoever the Maker of all things- above whom there is no other God- wishes to announce to them"* and this is explicit paganism. Justin is saying that the Holy Spirit and Son are both two different gods that are subject to the Father, who is the true God, which is the opposite of the Nicene creed which stipulates that they share the same essence. In chapter 48 Justin says: *"Now assuredly, Trypho, [the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as the Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God , whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that he was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends, of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself should say so"* and we have quoted this earlier and here he is saying that those who believe that Jesus is not divine are not heretics but rather are his "friends". In Chapter 61, he describes the creation of Jesus: *"The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word, and Wisdom, and Power, and the Glory of the Begetter, will bear evidence to me, when He*

speaks by Solomon the following: 'If I shall declare to you what happens daily, I shall call events from everlasting, and review them. The Lord created me as the beginning of His ways for His works. From everlasting He established me in the beginning, [Proverbs 8:22]'" in the verse, God said that He created Wisdom as the first of his Works, His creation, and Justin is saying that Jesus is this wisdom, thus Justin is saying that Jesus is the begotten, created, Son of God, even though Jesus is believed to have been created before time. He writes later: *"you must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has to come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved nor confined to a spot in the whole world, for He existed before the world was made. How, then, could He talk to any one, or be seen by any one, or appear on the smallest portion of earth, when the people at Sinai were not able to even look on the glory Him who was sent from Him;"*[353] this again distinguishes the Son from the Father in essence because Justin is saying that God cannot be seen nor confined to a place, so how is it that people could look at Jesus and that he was a body that was surrounded and thus confined by space to a place? This isn't even talking about the human Jesus but the divine Son it of Himself that is believed to have been created before time, since he attributes all of the lordly attributes like infinite knowledge, infinite power, and other than that to the Father alone and denies that the Son and the Father share in these Lordly attributes. Thus he is saying that they are not of the same essence which shows he was not a Trinitarian in the modern sense according to the creed of Nicea. In his shortest work, the "Second Apology", he writes: *"For next to God, we worship and love the Word who is from the unbegotten and ineffable God, since*

[353] Dialogue with Trypho by Justin Martyr, Chapter 127

He also became man for our sakes, that becoming a partaker of our sufferings, He might also bring us healing."[354] He is saying that Christians worship the Word next to the ineffable God, rather than saying the Word is this ineffable God and even though he does say from, this doesn't make them consubstantial since he already separated them earlier. This is the same language we encountered earlier about how he believed that the Word and Spirit were different powers besides the Father.

The next person we will discuss is Tertullian. He was the first person to use the word "Trinity" (Trinitas in Latin) but this does not mean that he gets the concept correct. He writes in "Against Hermogenes": "*Because God is in like manner a father, and He is also a judge; but He has not always been father and judge, merely on the ground of His having always been God. For he could not have been the father previous to the Son, nor a judge previous to sin. There was, however, a time when neither sin existed with Him, nor the Son; the former of which was to constitute the Lord a judge, and the latter a Father. In this way He was not Lord previous to those things of which He was to be the Lord. But he was only to become Lord at some future time: just as he became Father by the Son, and a Judge by sin, so also did He become Lord by means of those thing which He had made, in order that they might serve him."*[355] This quote not only shows that he believes that the Son is not eternal with the Father, but also that the Father is not perfect because He was not always a judge over His creation and He is not the Lord of the future, since those had not come under His lordship yet, according to Tertulian. This is again echoing paganism, just as Justin Martyr was. He writes in chapter 18: *"Let Hermogenes then confess that the very wisdom of God is declared to be born and created, for the special reason that we should not suppose that there is any other being than God alone who is unbegotten and*

---

[354] Second Apology by Justin Martyr, Chapter 13
[355] Against Hermogenes by Tertullian, Chapter 3

uncreated. For if that, which from its being inherent in the Lord was of Him and in Him, was yet not without a beginning- I mean his wisdom, which was then born and created, when in the thought of God It began assume motion for the arrangement of His creative works- and how much more impossible is it that anything should have been without a beginning which was extrinsic to the Lord! But if this same wisdom is the Word of God, in the capacity of Wisdom, and (as being He) without whom none was made, just as also (nothing) was set in order without Wisdom, how can it be that anything, aside from the Father, should be older, and on this account indeed nobler, than the Son of God, the only-begotten and and first-begotten Word? Not to say that what is unbegotten is stronger than that which is born, and what is not made more powerful than that which is made. Because that which did not require a Maker to give it existence, will be much more elevated in rank than that which had no author to bring it into being." This further explains what Justin Martyr said in regards to the verse from Proverbs 8 that we read earlier, he is saying that God needs His creation, this Wisdom of his, in order to order His creation about, which nullifies the understanding of God which was set forth by Justin Martyr to Trypho, that he is a completely independent thing, how is it then that He needs His created wisdom in order to order His creation? Also the creation of attributes of God like his Word and Wisdom after not having them further show how according to the Church fathers, the triune God is not perfect nor is He independent. Nor did they believe that the Son is uncreated and that He shares the same essence as the Lord. Do not be mistaken, some Christians might say: "Well Allāh rose above His throne after creating the heavens and the earth, thus that is an imperfection." To that we say: Allāh always could rise above His throne, He never gained the ability or learned the ability to like how we gain the ability to breathe after we are born or how we learn to talk, that is the blasphemy that Tertulian is attributing to the Father, we say that Allāh rose over his throne

according to His will and choice, and this was something always possible, intrinsic to His essence. Allāh always could rise over His throne, but according to His will, wisdom, and power He chose to after He created the heavens and the earth, not that Allāh gained any new attributes. Also this attribute of being above His throne is uncreated because even though it did have a beginning, we are speaking in respect to the essence of Allāh, because He is uncreated, thus what He does is uncreated like when He speaks the Quran after it was not spoken, or that He created the heavens and the earth after not creating them. His actions, attributes, and ability are all uncreated, it is what He creates and their attributes that are created, like humans, elephants, metal, stars, and other than them from the creation. Creation always occurs with an outside entity, because a carpenter creates the cabinet out of wood yet he does not create his own attributes like speech or his limbs, rather they are intrinsic to him.

Tertulian then writes in "Against Praxeas", chapter 16:

"For it was he who at all times came down to hold converse with men, from Adam onto the patriarchs and the prophets, in vision, in dream, in mirror, in dark saying; ever from the beginning laying the foundation of the course of Hs dispensations, which He meant to follow out to the very last. Thus was He ever learning even as God to converse with men upon earth, being no other than Word which was to be made flesh. But He was thus learning (or rehearsing), in order to level for us the way of faith, that we might the more readily believe that the Son of God had come down into the world, if we knew that in times past also something similar had been done. For as it was on our account and for our learning that these events are described in the Scriptures, so for our sakes also were they done- (even ours, I say) 'upon whom the ends of the world have come' 1 Corinthians 10:11 In this way it was even then He knew full well what human feelings and affections were, intending as He always did to take upon Him man's actual

component substances, body and soul, making inquiry of Adam (As if He were ignorant) 'Where are you, Adam?' Genesis 3:9- repenting that He had made man, as if He had lacked foresight; Genesis 6:6 tempting Abraham, as if ignorant of what was in man; offended with persons, and then reconciled to them; and whatever other (weaknesses and imperfections) the heretics lay hold of (in their assumptions) as unworthy of God, in order to discredit the Creator, not considering that these circumstances are suitable enough for the Son, who was one day to experience even human sufferings- hunger and thirst, and tears, and actual birth and real death, and in respect of such a dispensation 'made by the Father a little less than the angels'"

Read the part from "In this way it was even then He knew.." until the end one more time, in fact two more times, 10 even. He is saying that the heretics attributed these aspects of God like ignorantly asking Adam where he was, regretting that He created man, among others, to try and discredit Him, but Tertulian says that it is befitting that these characteristics go the Son, thus saying that the Son is imperfect and carries the imperfections of God that were attributed to Him by the heretics mistakenly. This shows that he did not believe Jesus was God in the sense of being coequal with the Father, and thus that the Church fathers did not believe in the Trinity as we know of it today, or even according to the creed of Nicea. He is saying that the Father is more noble than the Son, that He pre-existed the Son, and that the Son is imperfect with deficiencies. In the other section he also attributed imperfections to the Father as well, but not in this section.

Next we move onto Origen. We already discussed him with his commentary on John and how it actually was henotheism and not Trinitarianism. In his refutation against pagan philosopher Celsus he writes: *"And it is He whom we call Son of God— Son of that God, namely, whom, to quote the words of Celsus, we most highly reverence; and He is the Son who has been most highly exalted by the Father. Grant that there may be some individuals among the*

multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Saviour is the Most High God; however, we do not hold with them, but rather believe Him when He says, The Father who sent Me is greater than I. We would not therefore make Him whom we call Father inferior — as Celsus accuses us of doing — to the Son of God."[356] We see again that he explicitly affirms the subordination of the Son compared to the Father. He also writes in his commentary on John: *"We consider, therefore, that there are three hypostases, the Father and the Son and the Holy Spirit; and at the same time we believe nothing to be uncreated but the Father. We therefore, as the more pious and the truer course, admit that all things were made by the Logos, and that the Holy Spirit is the most excellent and the first in order of all that was made by the Father through Christ."*[357] Here he says that nothing is uncreated except for the Father, meaning that the Holy Spirit and Son are both created. He also says: *"the Son of God, divesting Himself of His equality with the Father, and showing to us the way to the knowledge of Him, is made the express image of His person: so that we, who were unable to look upon the glory of that marvellous light when placed in the greatness of His Godhead, may, by His being made to us brightness, obtain the means of beholding the divine light by looking upon the brightness."*[358] Here he says that the Son is deprived of equality of the Father and is merely the way by which people can reach the Father.

Next we move onto the heresiologist extraordinaire, Irenaeus, who writes: "*For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into existence — He who formed the world (for the world is of all) — He who fashioned man — He [who] is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor initial principle, nor power,*

---

[356] Against Celsus by Origen of Alexandria, Book VIII, Chapter 14
[357] Commentary on the Gospel of John by Origen of Alexandria, Book II, Chapter 6
[358] On First Principles by Origen of Alexandria, Book I, Chapter 2, Section 8

nor pleroma — He is the Father of our Lord Jesus Christ, as we shall prove."[359] Here he explicitly states that it was the Father who made the world and who is the God of Abraham, Isaac, and Jacob, and that the Word and Spirit are merely instruments of His. He also writes: *"Wherefore I do also call upon you, Lord God of Abraham, and God of Isaac, and God of Jacob and Israel, who is the Father of our Lord Jesus Christ, the God who, through the Abūndance of Your mercy, has had a favour towards us, that we should know You, who has made heaven and earth, who rule over all, who is the only and the true God, above whom there is none other God; grant, by our Lord Jesus Christ, the governing power of the Holy Spirit; give to every reader of this book to know You, that You are God alone, to be strengthened in You, and to avoid every heretical, and godless, and impious doctrine."*[360] Here he is praying to the Father and explicitly states that He is the only True God, who is the Father of Jesus Christ. He also writes: *"Now to whom is it not clear, that if the Lord had known many fathers and gods, He would not have taught His disciples to know [only] one God, John 17:3 and to call Him alone Father? But He did the rather distinguish those who by word merely (verbo tenus) are termed gods, from Him who is truly God, that they should not err as to His doctrine, nor understand one [in mistake] for another. And if He did indeed teach us to call one Being Father and God, while He does from time to time Himself confess other fathers and gods in the same sense, then He will appear to enjoin a different course upon His disciples from what He follows Himself. Such conduct, however, does not bespeak the good teacher, but a misleading and invidious one. The apostles, too, according to these men's showing, are proved to be transgressors of the commandment, since they confess the Creator as God, and Lord, and Father, as I have shown — if He is not alone God and Father. Jesus, therefore, will be to them the author and teacher of such*

---

[359] Against Heresies by Irenaeus of Lyons, Book I, Chapter 22, Section 1
[360] Ibid, Book III, Chapter 6, Section 4

transgression, inasmuch as He commanded that one Being should be called Father, Matthew 23:9 thus imposing upon them the necessity of confessing the Creator as their Father, as has been pointed out."[361] This is the back-breaker and Irenaeus here says that one should not confuse that there are those who are called God, and Christ & the disciples preached that the only true God was the Father. He also says: *"The Father, therefore, has been declared by our Lord to excel with respect to knowledge; for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect knowledge, and such questions [as have been mentioned], to God, and should not by any chance, while we seek to investigate the sublime nature of the Father, fall into the danger of starting the question whether there is another God above God."*[362] Here he says that Jesus says that the Father exceeded in knowledge, showing his superiority to the Son. He also writes: *"I have also largely demonstrated, that the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation, He declares by Solomon: God by Wisdom founded the earth, and by understanding has He established the heaven. By His knowledge the depths burst forth, and the clouds dropped down the dew. Proverbs 3:19-20 And again: The Lord created me the beginning of His ways in His work: He set me up from everlasting, in the beginning, before He made the earth, before He established the depths, and before the fountains of waters gushed forth; before the mountains were made strong, and before all the hills, He brought me forth. And again: When He prepared the heaven, I was with Him, and when He established the fountains of the deep; when He made the foundations of the earth strong, I was with Him preparing [them]. I was He in whom He rejoiced, and throughout all time I was daily glad before His face, when He rejoiced at the completion of the world, and was delighted in the sons of men. Proverbs 8:27-31*

---

[361] Ibid, Book IV, Chapter 1, Section 2
[362] Ibid, Book II, Chapter 28, Section 8

There is therefore one God, who by the Word and Wisdom created and arranged all things;"[363] and here he is explicitly stating that there is only one God who arranged the world by Word and Wisdom, and that those are both created entities.

Next we go to Eusebius, the Church historian who was present at the council of Nicea. He actually argued for Arius but after Constantine ruled in favor of the homoousion of the Father and Son, he reluctantly agreed to the council's decree. Even after this, he still professed Arian doctrine. He writes: *"His child, the first-born Wisdom, altogether formed of Mind and Reason and Wisdom, or rather Mind itself, Reason itself, and Wisdom itself, and if it be right to conceive anything else among things that have come into being that is Beauty itself, and Good itself, taking it from Himself, He lays it Himself as the first foundation of what is to come into being afterwards, lie is the perfect creation of a perfect Creator, the wise edifice of a wise Builder, the good Child of a good Father, and assuredly to them that afterwards should receive existence through Him, friend and guardian, saviour and physician, and helmsman holding the rudder-lines of the creation of the universe."*[364] Eusebius says that the Son is the perfect creation of a perfect Creator, the Father, showing that he believed that the Son was created. He also writes: *"Instead therefore of 'God, thy God' the actual Hebrew is, 'O God, thy God.' So that the whole verse runs: 'Thou hast, O God, loved justice and hated impiety: therefore in return, O God, the highest and greater God, Who is also thy God'—so that the Anointer, being the Supreme God, is far above the Anointed, He being God in a different sense."*[365] Here he says that Jesus is God, but God in a different sense to the Father, who is the Supreme Being. He also says: *"In these words surely he names first the Most High God, the Supreme God of the Universe, and then as Lord His Word, Whom we call Lord in the second degree after the God of the*

---

[363] Ibid, Book IV, Chapter 20, Sections 3-4
[364] Proof of the Gospel by Eusebius of Caesarea, Book II, Chapter 2
[365] Ibid, Chapter 15

Universe."[366] He says that Jesus is called Lord in a second sense to the Father. He also says: *"But now that we have, by thirty prophetic quotations in all, learned that our Lord and Saviour the Word of God is God, a Second God after the Most High and Supreme, we will pass to another topic in connection with the theology of His Person, and prove from the holy books of the Hebrews that it was necessary for this same God to come to men."*[367] Again here he says that the Word is another God after the most High that is subject to Him. He also says: *"For neither was He brought into being from the Unbegotten Being by way of any event, or by division, nor was He eternally coexistent with the Father, since the One is Unbegotten and the other Begotten, and one is Father and the other Son. And all would agree that a father must exist before and precede his son."*[368] Here he explicitly states that Jesus did not eternally exist with the Father.

Even after Nicea, Gregory of Nazianzus[369] writes about disputes the Holy Spirit: *"But of the wise men amongst ourselves, some have conceived of him as an Activity, some as a Creature, some as God; and some have been uncertain which to call Him, out of reverence for Scripture, they say, as though it did not make the matter clear either way. And therefore they neither worship Him nor treat Him with dishonour, but take up a neutral position, or rather a very miserable one, with respect to Him. And of those who consider Him to be God, some are orthodox in mind only, while others venture to be so with the lips also."*[370] Here he is saying that even well after the council of Nicea, Christian scholars still could not decide whether the Holy Spirit was God or whether he was a subordinate entity or some kind of activity of God.

A Christian could mention the Megiddo inscription, which is an early Christian inscription from 230 years after Jesus which calls Jesus God, but this does not prove anything

---

[366] Ibid, Chapter 7
[367] Ibid, Book V, Chapter 30
[368] Ibid, Chapter 1
[369] One of the Cappadocian fathers, Archbishop of Constantinople from 380-381 CE, died in 390 CE
[370] Theological Orations of Gregory of Naziunzus, Oration 31

since there is the absence of the Greek definite article and it is also still 230 years after Jesus, so it still does not prove anything, and there are earlier references to Jesus like this in John and by Ignatius and Justin Martyr, but they all made it clear that Jesus was a divine being subordinate to the Father.[371] The fact that Christians call this the "greatest discovery since the Dead Sea Scrolls" shows how utterly foolish they are and how utterly illiterate they are.

Nicea did not even establish the Trinity nor the Biblical canon, only the consubstantiality of the Father and Son. In fact Christian sects today are either one or the other side of the see-saw, with the middle being true Trinitarianism, one side being polytheism, and the other being modalism. Catholics are modalists since they acknowledge the false doctrine of divine-simplicity as official Church dogma. Thomas Aquinas, a famous Catholic theologian, often writes about divine simplicity and how we cannot know what God actually is, but rather what He is not. This is very similar to the theories of Aristotle and deviant thinkers from the Islāmic world like Jahm ibn Ṣafwān, ʿAmr ibn ʿUbayd, Abū Ḥāmid al-Ghazālī, and other than them from various deviant sects like the Jahmīyyah, Muʿtazilah, Ashāʿirah, and Mātūrīdīyyah, all of whom came with a theory called Ḥudūth ul-Ajsām (the origination of bodies) that sought to prove the existence of God using Aristotle's ideas from his works like the "Categories" and the "Topics" which essentially resulted in a being who had no attributes, did not act within time, and other such conclusions. This is because we notice that in the world everything, or all the bodies, have a beginning, and everything which has a beginning has an originator. These things also have accidents that originate within time, and have characteristics like place, temporality, parts, amongst other characteristics. This means that there had to have been a God without these attributes Who originated the universe after it had not originated. Even though part of this argument is true, its falsehoods results in divine simplicity which states that God does not have

[371] See Appendix M.

parts, and His existence is all of His attributes. So when we speak of God's mercy we mean His existence, which is also identical to His essence, or when we talk about His knowledge we mean His existence. It results in a being without attributes that are discernable, and this is called "negative theology" since instead of saying who God is, we just say that God is not this and He is not that. It is so absurd that it is like saying I have a tree without leaves, without a stump, without roots, without any kind of attributes, but it is still a tree. The same way divine simplicity states that for God to have different attributes it would mean He has parts within His essence, making Him contingent (i.e. dependent, not necessary) since parts cannot come together by themselves but there had to be an external arranger. The refutation to this simple as even though God has discernable attributes, if you took one of them away, then God would not exist since He is dependent upon all of His attributes, and all entities are dependent upon their own attributes. Divine simplicity negates that God has attributes and also would negate the persons of the Trinity to just the existence of the essence, since the persons have attributes, so if God cannot even have attributes since that would make Him have parts, He also cannot have different persons within His essence since that is an even higher level of existence, so it is far more justified of being classed as a part. Also, Thomas Aquinas writes elsewhere of how there is no difference between the persons and the essence of the Trinity, which is also official Catholic dogma, meaning that this is a basic Aristotelian syllogism, where if A is B and B is C then A is C. Thus if the person of the Father is the essence and the person of the Son is the essence, then the persons of the Father and Son are the same, resulting in the heresy of modalism. On the other side, we see that Orthodox Christians do not believe in the addition of the Filioque[372] which Catholics added to the Nicene creed, and they believe that the Son and Holy Spirit cannot eternally generate other

[372] This addition stipulates that the Holy Spirit proceeds forth, or is called by, the Father and Son rather than the Father alone. This violates the seventh canon of the council of Ephesus which stated that nobody can add any extra clause to the original creed of Nicea, but Catholics did just that.

divine persons as the Father can, which results in polytheism. This is because we know that abilities are the property of an essence, like how the ability to write or speak is something that is intrinsic to a particular human being's essence, so if the Son and Holy Spirit have different abilities to the Father, like not being able to eternally generate divine persons, yet they share the same essence, it would be logically impossible, and result in the belief in three separate Gods rather than three who share one essence. Protestant Christianity believes in Sola Scriptura, or the belief that the Bible is the only source of authority, if that is the case then they cannot hold the ecumenical councils or Church fathers as authoritative against those whom they perceive as heretics since they only acknowledge the Bible as a source of authority, and compromise the apostolic succession that the Catholics and Orthodox have a better grasp of, even though obviously they did not believe in the same religion as Jesus.

Now turning to the Biblical canon, Nicea did not establish it, nor was it ever discussed, and Chrisitans nowadays have a variety of canons amongst themselves. In fact many Church fathers attested to its corruption. Justin Martyr writes about how Jews allegedly removed prophecies from the Psalms:

*"**Justin:** But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one*[373]*; and they attempt to frame another.* ***And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy,*** *and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address myself to these points, but I proceed to carry on my discussions by means of those passages which are still admitted by you. For you*

[373] This is referring to the Septuagint

assent to those which I have brought before your attention, except that you contradict the statement, 'Behold, the virgin shall conceive,' and say it ought to be read, 'Behold, the young woman shall conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this Christ of mine: and now I shall go to the proof.

Trypho: *We ask you first of all to tell us some of the Scriptures which you allege have been completely cancelled."*[374]

Justin here is saying that once the Septuagint was formed, many passages from the Hebrew Bible were removed deliberately. Trypho asks him what passages were removed and Justin answers in the subsequent chapter:

*"**Justin:** I shall do as you please. From the statements, then, which Esdras made in reference to the law of the passover, they have taken away the following: 'And Esdras said to the people, This passover is our Saviour and our refuge. And if you have understood, and your heart has taken it in, that we shall humble Him on a standard, and thereafter hope in Him, then this place shall not be forsaken for ever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you shall be a laughing-stock to the nations.' And from the sayings of Jeremiah they have cut out the following: 'I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.' Jeremiah 11:19 And since this passage from the sayings of Jeremiah is still written in some copies [of the Scriptures] in the synagogues of the Jews (for it is only a short time since they were cut out), and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by Isaiah, and is here represented as a harmless lamb; but*

[374] Dialogue with Trypho by Justin Martyr, Chapter 71

being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: 'The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.'"

Justin here not only accuses the Jews of removing passages from Ezra and Jeremiah, but also absurdly suggests that Jeremiah 11:19 somehow applies to Jesus when that was never suggested by the context. He writes in the next chapter:

*"**Justin:** And from the ninety-fifth (ninety-sixth) Psalm they have taken away this short saying of the words of David: 'From the wood.' For when the passage said, 'Tell among the nations, the Lord has reigned from the wood,' they have left, 'Tell among the nations, the Lord has reigned.' Now no one of your people has ever been said to have reigned as God and Lord among the nations, with the exception of Him only who was crucified, of whom also the Holy Spirit affirms in the same Psalm that He was raised again, and freed from [the grave], declaring that there is none like Him among the gods of the nations: for they are idols of demons. But I shall repeat the whole Psalm to you, that you may perceive what has been said. It is thus: 'Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, and bless His name; show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For the Lord is great, and greatly to be praised: He is to be feared above all the gods. For all the gods of the nations are demons but the Lord made the heavens. Confession and beauty are in His presence; holiness and magnificence are in His sanctuary. Bring to the Lord, O you countries of the nations, bring to the Lord glory and honour, bring to the Lord glory in His name. Take sacrifices, and go into His courts; worship the Lord in His holy temple. Let the whole earth be moved before Him: tell among the nations, the Lord has reigned. For He has established the world, which shall not be moved; He shall judge the nations with*

equity. Let the heavens rejoice, and the earth be glad; let the sea and its fullness shake. Let the fields and all therein be joyful. Let all the trees of the wood be glad before the Lord: for He comes, for He comes to judge the earth. He shall judge the world with righteousness, and the people with His truth.'

Trypho: *Whether [or not] the rulers of the people have erased any portion of the Scriptures, as you affirm, God knows; but it seems incredible.*

Justin: *Assuredly, it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth; or than the sacrifice of children to demons; or than the slaying of the prophets. But you appear to me not to have heard the Scriptures which I said they had stolen away. For such as have been quoted are more than enough to prove the points in dispute, besides those which are retained by us, and shall yet be brought forward."*

Here he accuses the Jews of removing a prophecy from Psalm 96. He writes later:

"For the prophecy referred even to the advent of Christ: 'Till He come for whom this is laid up, and He shall be the expectation of nations.' Jesus came, therefore, as we have shown at length, and is expected again to appear above the clouds; whose name you profane, and labour hard to get it profaned over all the earth. It were possible for me, sirs, to contend against you about the reading which you so interpret, saying it is written, 'Till the things laid up for Him come;' though the Seventy have not so explained it, but thus, 'Till He comes for whom this is laid up.' But since what follows indicates that the reference is to Christ (for it is, 'and He shall be the expectation of nations'), I do not proceed to have a mere verbal controversy with you, as I have not attempted to establish proof about Christ from the passages of Scripture which are not admitted by you which I quoted from the words of Jeremiah the prophet, and Esdras, and David; but from those which are even now admitted by you, which had your teachers comprehended, be

well assured they would have deleted them, as they did those about the death of Isaiah, whom you sawed asunder with a wooden saw."[375]

Pope Dionysius the Great of Alexandria[376] wrote regarding the Revelation of John:

"Now some before our time have set aside this book, and repudiated it entirely, criticising it chapter by chapter, and endeavouring to show it to be without either sense or reason. They have alleged also that its title is false; for they deny that John is the author. Nay, further, they hold that it can be no sort of revelation, because it is covered with so gross and dense a veil of ignorance. They affirm, therefore, that none of the apostles, nor indeed any of the saints, nor any person belonging to the Church, could be its author; but that Cerinthus, and the heretical sect founded by him, and named after him the Cerinthian sect, being desirous of attaching the authority of a great name to the fiction propounded by him, prefixed that title to the book. For the doctrine inculcated by Cerinthus is this: that there will be an earthly reign of Christ; and as he was himself a man devoted to the pleasures of the body, and altogether carnal l in his dispositions, he fancied that that kingdom would consist in those kinds of gratifications on which his own heart was set — to wit, in the delights of the belly, and what comes beneath the belly, that is to say, in eating and drinking, and marrying, and in other things under the guise of which he thought he could indulge his appetites with a better grace, such as festivals, and sacrifices, and the slaying of victims."[377]

Here he says that many from before his time in the proto-orthodox Church repudiated this book and they did it to such an extent that they criticized verse by verse and chapter by chapter. Many also considered it heretical since it bears many of the teachings of Cerinthus, which he outlined, which makes it astonishing to think that it ended up in the Bible.

---

[375] Ibid, Chapter 120
[376] Church father, saint in both the Catholic and Orthodox Churches, pope of Alexandria from 248 to 264 CE.
[377] From the Two Epistles on the Promises by Dionysius of Alexandria, Section 3

Eusebius writes about how many rejected the epistle to the Hebrews and contested the Shepherd of Hermas and the apocryphal Acts of Paul as authentic: *"Paul's fourteen epistles are well known and undisputed. It is not indeed right to overlook the fact that some have rejected the Epistle to the Hebrews, saying that it is disputed by the church of Rome, on the ground that it was not written by Paul. But what has been said concerning this epistle by those who lived before our time I shall quote in the proper place. In regard to the so-called Acts of Paul, I have not found them among the undisputed writings. But as the same apostle, in the salutations at the end of the Epistle to the Romans, has made mention among others of Hermas, to whom the book called The Shepherd is ascribed, it should be observed that this too has been disputed by some, and on their account cannot be placed among the acknowledged books; while by others it is considered quite indispensable, especially to those who need instruction in the elements of the faith. Hence, as we know, it has been publicly read in churches, and I have found that some of the most ancient writers used it."*[378]

Additionally we find in the Codex Sinaiticus and Vaticanus, the two oldest complete manuscripts of the New Testament, that they both contain the Epistle of Barnabas and the Shepherd of Hermas, showing that they considered it authentic. We also know that John was illiterate according to Acts, so he could not have possibly written the Gospel that has the highest level of Greek and theological rhetoric: *"When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus."* [Acts 4:13] The Greek words used here are "aggramatos" and "idiotes" with the former meaning illiterate and the latter meaning unschooled. Strong's Concordance defines the former as: *"unlettered, illiterate, uneducated"*[379] and the latter as: *"an*

---

[378] Ecclesiastical History by Eusebius of Caesarea, Book II, Chapter 3, Sections 5-6
[379] Strong's Concordance G62

amateur, an unprofessional, a layman; an ungifted person."[380] This also brings into question the other Johannine works like the 3 epistles of John, and the Revelation, which we already touched on. This description also applies to Peter within the verse, so he could not have written the 2 epistles that are claimed to be written by him in the New Testament.

Remember when we were discussing the Paraclete that several Church fathers like Clement of Alexandria and Origen of Alexandria noted that in the beginning of the epistle of Jude the author quotes the apocryphal Assumption of Moses. The same author also quotes another apocryphal book: *"Enoch, the seventh from Adam, prophesied about them: 'See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.' These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage."* [Jude 1:14-16] Here the author quotes Enoch 1:9, which only the Ethiopian Church considers authentic. So the question is if the Assumption of Moses and Book of Enoch are not considered authentic, then why are they referenced by books that are considered authentic by Christian standards?

John Chrysostom[381] writes about the famous non-existent Nazarene prophecy in Matthew:

"We see here the cause why the angel also, putting them at ease for the future, restores them to their home. And not even this simply, but he adds to it a prophecy, That it might be fulfilled, says he, which was spoken by the prophets, He shall be called a Nazarene. Matthew 2:23 And what manner of prophet said this? Be not curious, nor overbusy. For many of the

---

[380] Strong's Concordance G2399
[381] Church father who was archbishop of Constantinople and died in 407 CE.

prophetic writings have been lost; and this one may see from the history of the Chronicles. For being negligent, and continually falling into ungodliness, some they suffered to perish, others they themselves burnt up and cut to pieces. The latter fact Jeremiah relates; Jeremiah 36:23 the former, he who composed the fourth book of Kings, saying, that after a long time the book of Deuteronomy was hardly found, buried somewhere and lost. But if, when there was no barbarian there, they so betrayed their books, much more when the barbarians had overrun them. For as to the fact, that the prophet had foretold it, the apostles themselves in many places call Him a Nazarene."[382]

Here he says that the Jews removed this prophecy. John Chrysostom died almost a century after the council of Nicea and yet still Christians at this time were still saying that the Bible is corrupt. In fact the corruption of the Bible is common sense as the earliest fragments we have of the New Testament are in the second century CE, 100 years after Jesus, and the first complete manuscript of the New Testament is the Codex Sinaiticus is dated to after 325 AD, more than 300 years after Jesus and even after the council of Nicea. As well, Jesus spoke Aramaic not Hebrew, which we know from the consensus of modern scholarship and even the Gospels depict him as speaking Aramaic. Thus if they were really eyewitnesses why would they translate their work into Greek all of a sudden and when they would speak to Jesus in Aramaic when they were with him? We even see Origen write: *"The differences among the manuscripts [of the Gospels] have become great, either through the negligence of some copyists or through the perverse audacity of others; they either neglect to check over what they have transcribed, or, in the process of checking, they lengthen or shorten, as they please."*[383]

---

[382] Homilies on Matthew by John Chrysostom, Homily 9, Section 6
[383] Commentary on the Gospel of Matthew Book XV, Chapter 14

Even the author of the Codex Vaticanus, the oldest manuscript after the Codex Sinaiticus, incorporated a humorous note in his margin about how fools constantly try to change the reading.[384] Even differences amongst Biblical translations give away variance, as in Luke 9:56 for the New International Version says: *"Then he and his disciples went to another town."* [Luke 9:56] The King James' Version adds an extra section to this verse: *"For the Son of Man did not come to destroy men's lives but to save them."* [Luke 9:56] This also includes other verses like Acts 8:37 and John 5:4 which are present in some translations but not others, and most famously the Johannine Comma, the only verse of the Bible that outlines the Trinity. As well, the Masoretic text was compiled by a group of scribes who were named the Masoretes, who were between the late 5th and 10th centuries CE, and even though they were renowned for their strict copying techniques to ensure preservation, this does not account for how the Torah is alleged to have been revealed in the 13th century BCE, so we have a group of skilled writers who were skilfully compiling and preserving a scripture already corrupted for almost 2000 years. The numerous stories which are even acknowledged as later additions by Christian scholars and not present in early manuscripts like the story of the adulteress and the long ending of Mark also cast doubt on the preservation of the Bible. The virtually innumerable contradictions in multiple parts of the Bible also give away that it is multiple human authors writing, but that would deserve an entire book on its own.

Christians do not even apply parts of the Bible like Paul's statements about women. We see him write to the Corinthians:

"But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or

[384] See Appendix L.

her head shaved, then she should cover her head. [...] Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice—nor do the churches of God." [1 Corinthians 11:8-16] We see that Paul obligates Christian women to cover their heads in church, and he says that whoever is against this practice, then the Church has no other practice, and that this is the practice of the churches of God. We see similarly to the Corinthians: *"Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church."* [1 Corinthians 14:34-35] We see here that Paul says that women must be in submission and that if they want to inquire about anything, they should ask their husbands at home since it is disgraceful for women to speak in church. We also see the same to the Ephesians: *"Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the Church, his body, of which he is the Savior. Now as the Church submits to Christ, so also wives should submit to their husbands in everything."* [Ephesians 5:22-24] We see that Paul says that women should submit to their husbands as the Church submits to Christ or how she submits herself to the Lord. Even though we consider this pseudepigrapha, "Paul" writes: *"A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety."* [1 Timothy 2:11-15]

We see the same message recurring even within the works of later authors after Paul, according to our view at least. It is quite puzzling that many Christians will attack Islām for preaching similar, although not exactly the same, ideas as Paul yet they will refuse to do that which their own leader commanded and claim it to be "oppressive". This is the result of the antinomian[385] beliefs that Christianity professes, it results in spiritual complacency and even if the author who occupies the most shelf-space on the New Testament book shelf compels Christian women with these instructions, they will adamantly not do it since they believe that they can sin as much as they want since Christ died for their sins and all that needs to be done is acknowledge his sacrifice. The opposite occurs for Christmas, the most important Christian holiday, where there is no Biblical evidence, nor did any of the Church fathers talk about Jesus' birth date being on the 25th of December. Even at Nicea, whilst other holidays like Easter and the moving of the sacred day from the Sabbath to Sunday were discussed, Christmas was never discussed whatsoever. It is this accumulation of both cultural and spiritual innovations that lead to their corrupt understanding of Jesus' religion. The Christians are so embroiled in their falsehood that they race towards that which is not even outlined anywhere in their scripture nor by their scholars yet they abandon that which is explicitly mentioned by their scriptures. Returning to our discussion about who truly yields the fruits of obedience as seen in Matthew 21, it is clear that Christians are definitely not yielding the fruits of obedience since they freely innovate into the religion as they wish, whilst Muslim scholars throughout the ages have fought and bled against innovations and preventing them from creeping into the creed of common people, and by the grace of Allāh, they are successful.

Paul says that "*God is not the author of confusion"* [1 Corinthians 14:33] but we have witnessed how confused the Christians are. From no sect believing in the Trinity without

[385] Meaning "antilaw" in Greek

committing heresy to their scholars believing that their scripture is corrupt and not even applying their scripture, it is clear that God is not the author of Pauline Christianity.

Conclusion

Jesus Christ was a man of many mysteries and many miracles. He raised the dead, healed the sick, and created birds out of clay. He preached monotheism and obedience to Allāh, and Allāh saved him from being humiliated, cursed, and crucified. He told his followers of how another prophet would come after him to remind them, but that this would be a long time away in the future when the Christians would need it since they would have largely forgotten his message. This servant would be the way the Lord would scream like a woman giving birth, when He was silent for a long period before then, 600 years to be exact, as Isaiah foretold. This servant would also usher in the new kingdom of God, and most importantly to the prophecy, he testified the truth about Jesus. There were divisions amongst Jesus' earliest followers that carried on, with a group always holding fast to the truth, as Allāh informed us, with this group later becoming victorious through the raising of the promised servant. This group was persecuted for a long while, but now stands victorious. This new covenant of Islām fulfills the one offered by God to

Ishmael to form him into a great nation, and to correct those who twisted the stories and teachings of the prophets for their own gain. One of those people, Paul of Tarsus, capitalized on Jesus' new Messianic movement, and Jesus had warned of false prophets like him, and he syncretized Hellenistic philosophy and pagan ideals with the Jewish message of Jesus. His ideals then took imperial power at the hands of the Roman empire at Nicea, but by then the deceiver's own ideology was changed. Nobody believed in the new religion created by the Roman empire until after his death and even more councils to settle the confusion. In fact no Christian sect truly believes in the Trinity, rather some heretical form of it. The Christian belief regarding atonement also effectively serves as a license by which people can commit whatever sins they wish without consequence, since faith alone will save them and no good deeds are needed, which is why adultery is so rampant among the Christians amongst other horrid acts, since faith in Jesus fixes everything for them. After 300 years of persecution, it was the religion of the Cross which was utterly smashed by Islām when the mujāhidīn sharpened their swords and mounted their horses to destroy the Romans at Yarmouk, Manzikert, and Constantinople. Even in times of weakness like today, the Ummah (Islāmic nation) rallied together as one entity to fight against the disbelievers in places like Afghanistan, Bosnia, Syria, Iraq, or other than them, with fighters traveling from far away lands to help their brothers, as Muḥammad ﷺ said: *"Verily the tourism of my Ummah is Jihād (i.e. fighting) in the cause of Allāh"*[386] [Riyādh aṣ-Ṣāliḥīn 1345] It is the fulfillment of the commandant of Allāh the most High when He said (in meaning): *"Fight against those who do not believe in Allāh, nor in the Last Day, nor forbid that which has been made forbidden by Allāh and His Messenger, and those who do not acknowledge the religion of truth (Islām) from amongst the People of the Scriptures (Jews and Christians), until they pay the Jizyah (a tax imposed on non-Muslims) willingly and are utterly subjugated."* [At-Tawbah 9:29]

[386] Graded authentic by al-Ḥākim and Jayyid (good) by An-Nawawī

It went as Daniel predicted, and as Allāh says (in meaning): *"It is He who has sent His Messenger with [true] guidance and the religion of truth so that it may vanquish all other religions, and Allāh is All-Sufficient as a witness."* [Al-Fatḥ 48:28] Al-Alūsī[387] said:

"Indeed, the Christians are an illiterate nation; a coalition based in ignorance. They have completely submitted to blind imitation [of their leaders], utterly refraining from the path of rightly guided truth. To the extent that they do not show due vigilance in ascertainment of the truth regarding what they have received from their religious leaders. Nor do their religious heads and heretics even contemplate what their very religion is based upon. For if they had, the religion of Christianity itself would cease to exist due to its evident corruption. Is it not enough for you that they are a people who actually believe that their God created his own mother. Then, his mother gave birth to her own creator?

From among the evidence of their mindlessness is what has been narrated by al-Masīḥī in his 'Tārīkh' that their leaders gathered up to ten times in Constantinople [...] in order to decide upon the creed of their own religion. After concluding that a particular ideology was correct, they would perpetually reject it after a period of time had elapsed. Then, they would label those who believed in it a disbeliever while adopting another ideology in its stead. This is because they follow the whisperings of their religious leaders; not the revelations of their Lord."[388]

We will end with a beautiful passage from the Qurʾān:

"And [beware] of when Allāh will say: 'O Jesus, son of Mary, did you say unto the people: "Worship me and my mother as two gods besides Allāh"?' He will say: 'Glory be to You! It was not for me to say what I had no right [to say]. Had I said such a thing, You would

---

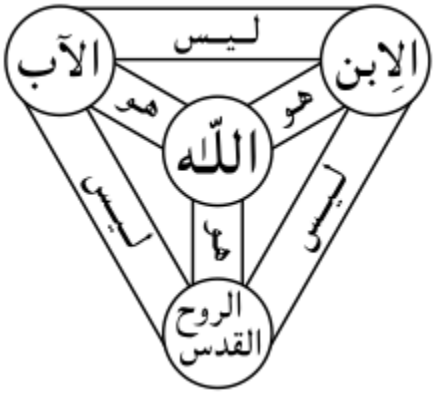
[387] Whilst some would object and say that he was a Ṣūfī, the Ottoman empire actually dismissed him since he supported the works of Shaykh ul-Islām Ibn Taymīyyah and Shaykh ul-Islām Muḥammad ibn ʿAbdul Wahhāb
[388] Al-Ajwibah al-Fākhirah by Abū ath-Thanāʾ ibn ʿAbdullāh al-Alūsī, 53-54

have [already] known it. You know what is in my inner-self but I do not know what is in Yours; truly You are the All-Knower of that which is unseen. I did not say anything to them except what You commanded me to say: "Worship Allāh, my Lord and your Lord." And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a witness to all things. If You punish them then they are Your slaves, and if You forgive them, then verily You, only You, are the All-Mighty, All-Wise.' Allāh will say: 'This is a day where the truthful will profit from their truthfulness: theirs are gardens under which rivers flow [in Paradise] - they shall abide therein forever.' Allāh is pleased with them and they with Him. That is the great success. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things." [Al-Māʾidah 5:116-120]

All of the praise is for Allāh for allowing us to finish this work, and may He send His peace and blessings upon His final messenger, Muḥammad ﷺ, upon his family, companions, and the rest of the prophets and messengers, āmīn.

Appendix A

Arab Christian Diagram of the Trinity

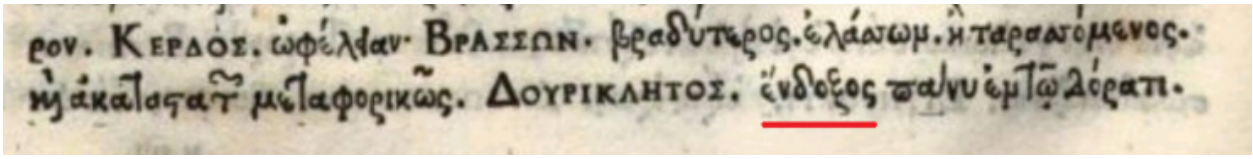


The circle in the top left says “Al-Āb”, which means the Father, the top right circle says “Al-Ibn”, means the Son, and the circle at the bottom says “Ar-Rūḥ al-Qudus” which means the Holy Spirit, they are not each other but they are all Allāh, or the True God, which is the word in the center.

Appendix B

Scholia palaia ton pany dokimon eis ten Homerou

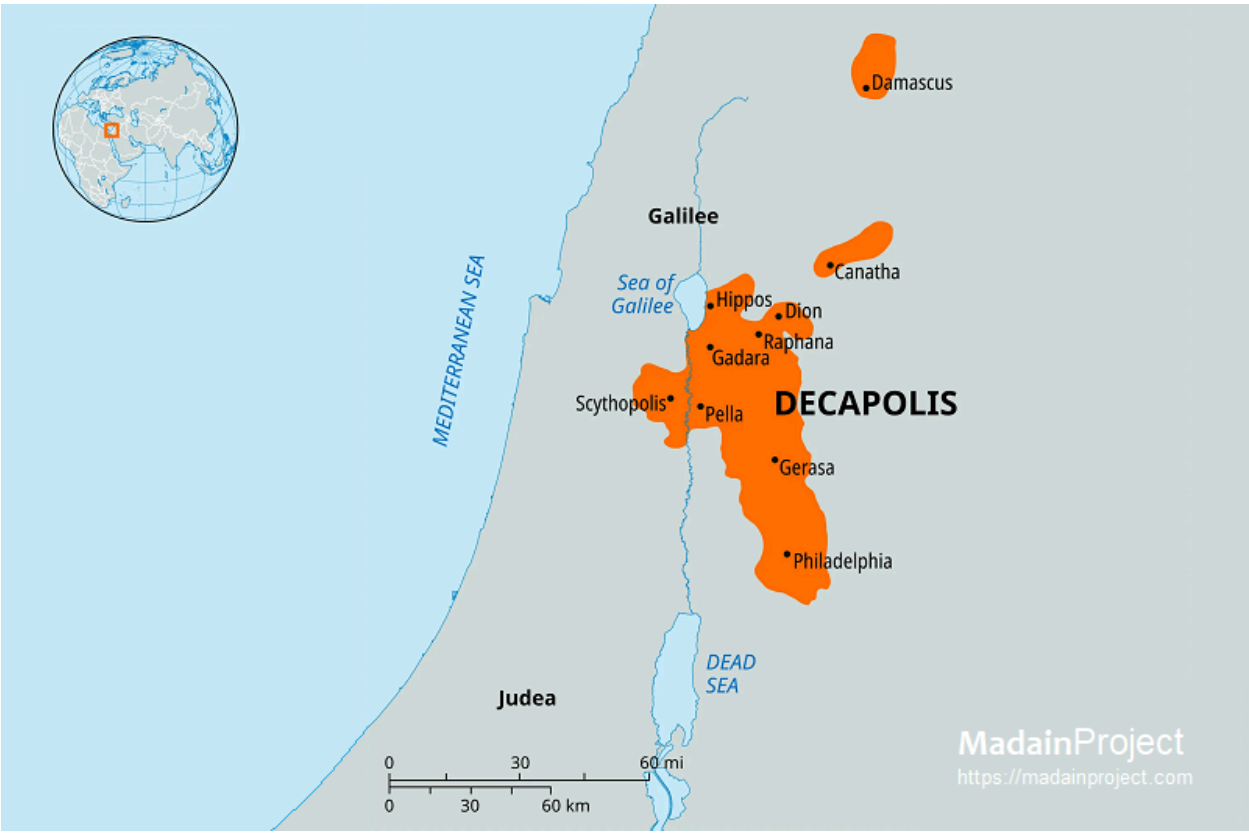
Iliada by Didymus Chalcenterus


ρον. ΚΕΡΔΟΣ. ὠφέλειαν· ΒΡΑΣΣΩΝ. βραδύτερος. ἐλάττων. ἢ ταρασσόμενος.
ἢ ἀκάθαστος μεταφορικῶς. ΔΟΥΡΙΚΛΗΤΟΣ. ἔνδοξος πάνυ ἐμπῶ δόξαι.

The original manuscript has no page numbers, so here is a picture, credit goes to the authors of Abraham Fulfilled for the picture, with the relevant word highlighted.

Appendix C

Map of the Decapolis



Early Jewish Christianity was based out of Jerusalem and the rest of Judea, but we know from writers like Epiphanius that the Ebionites, who we hypothesize are merely a continuation of the Church from James, originated from the Decapolis. We already know there were Jewish Christian communities in Damascus and Pella, but Epiphanius extends it to the Decapolis.

Appendix D

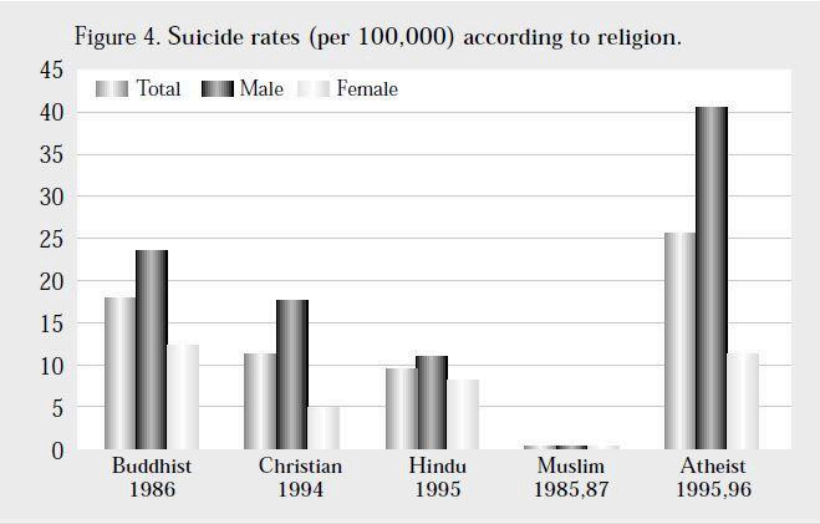
Paul's Mishmashing of Scripture

As it is written:
"There is none righteous, no, not one; there is none who understands; there is none who seek after God. They have all gone out of the way; they have together become unprofitable; there is none who does good, no not one. Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known. There is no fear of God before their eyes."
Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin. [Romans 3:10–20]

Psalm 14:1-5
Psalm 5:9
Psalm 140:3
Psalm 10:7
Psalm 36:1
Isaiah 59:7-8

Appendix E

Suicide Rates by Religion



Rates of suicide per 100,000 people by religious affiliation in England and Wales, 2011 to 2021

1 7 12 21 30 33

	No religion	Buddhist	Christian	Hindu	Jewish	Muslim	Not stated	Other	Sikh
Women									
Aged 20	5.2	5.1	3.2	2.1	4.0	1.2	4.7	7.9	3.6
Aged 30	6.0	5.9	3.7	2.4	4.7	1.4	5.4	9.1	4.2
Aged 40	8.4	8.3	5.2	3.3	6.5	2.0	7.5	12.7	5.9
Aged 50	8.3	8.2	5.1	3.3	6.5	2.0	7.4	12.6	5.8
Aged 60	6.3	6.3	3.9	2.5	5.0	1.5	5.7	9.6	4.5
Aged 70	5.7	5.6	3.5	2.3	4.5	1.4	5.1	8.7	4.0
Average	9.0	8.9	5.6	3.6	7.0	2.1	8.1	13.7	6.3
Men									
Aged 20	15.3	16.7	11.3	5.3	9.1	3.2	14.6	20.9	11.9
Aged 30	17.4	19.0	12.9	6.1	10.3	3.7	16.6	23.8	13.6
Aged 40	23.1	25.4	17.2	8.1	13.8	4.9	22.1	31.7	18.1
Aged 50	21.7	23.8	16.1	7.6	12.9	4.6	20.7	29.6	16.9
Aged 60	15.8	17.3	11.7	5.5	9.4	3.3	15.0	21.6	12.3
Aged 70	13.4	14.7	10.0	4.7	8.0	2.8	12.8	18.4	10.5
Average	24.3	26.6	18.0	8.5	14.4	5.1	23.1	33.2	18.9

Source: 2011 Census and death registration data from the Office for National Statistics

From a paper titled “The Epidemiology of Suicide” and notice that Muslims are at a statistically significantly lower rate compared to all other religions. It is not like Muslims just happen to be the lowest, but that there is a wide difference between Muslims and those in second place for lowest amounts of suicide, and this can be seen on both graphs. It is exactly as our beloved Muḥammad ﷺ said: *“How amazing is the affair of the believer. There is goodness for him in all of his affair(s) and this is not for anyone except the believer. If prosperity meets him, he expresses gratitude [to Allāh] and that is good for him. And if adversity befalls him, he endures it with patience, and that is good for him.”* [Ṣaḥīḥ Muslim 2999]

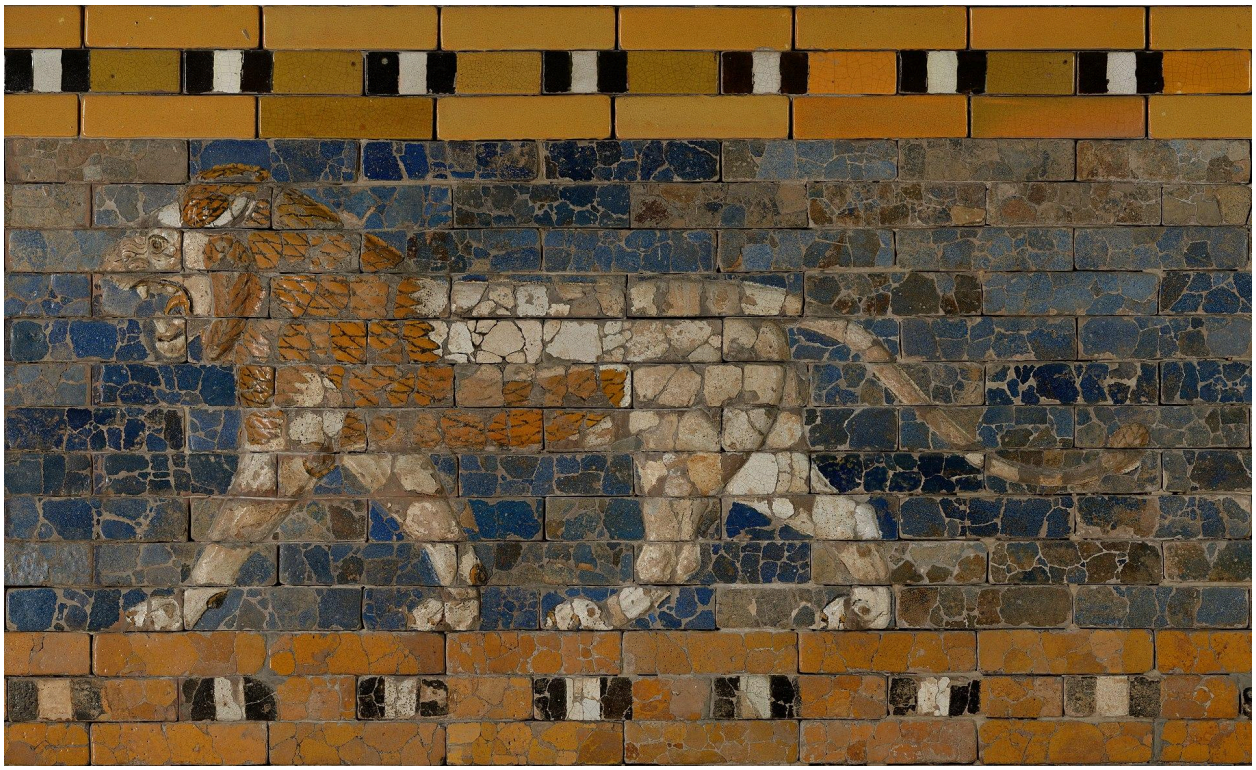
Appendix F

Location of Ishmael's Descendents in Jubilees

We would like to greatly credit the authors of "Abraham Fulfilled" for this map which they made regarding the Book of Jubilees passage that depicts the location of the descendents of Ishmael, which would implicate Paran being Western Saudi Arabia.

Appendix G

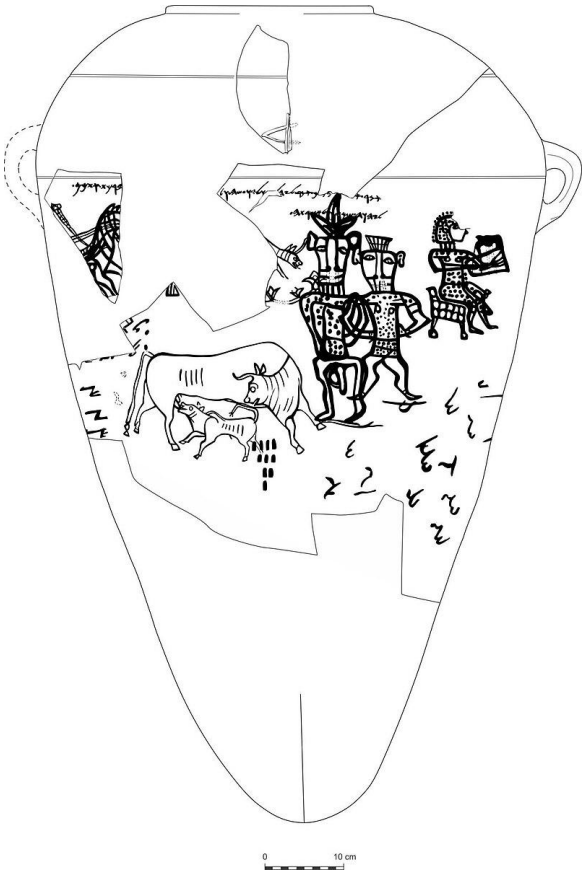
Lion of Babylon



A picture of a lion from the Ishtar gate, which is decorated with numerous lions. The lion was the official symbol of the Babylonian king used by the Babylonians.

Appendix H

Pithos depicting Yahweh and His Asherah



Dating to around 800 BCE which would be the reign of king Jehoahaz in the Northern Kingdom of Israel. In the Bible Jehoahaz was most known for building a cultic pole to worship Asherah, and the inscription on the pithos reads: *"Yahweh of Samaria and His Asherah"* so this would match the timeline we have well. It depicts two bulls and also some anthropomorphic figures.

Appendix I

Bull Idol of Samaria

Bull Idol recovered from the Bull Site in Samaria dating to the 12th century BCE. It is unknown what god this idol represented, and it could also be explained as Canaanites who lived under Israelite rule or as having taken place during one of the seven apostasies that took place between the conquest of Joshua and the establishment of the United Kingdom by Saul, some of which were decades long.

Appendix J

Khirbet Qeiyafa Ostracon

Artifact dating to somewhere between late 11th century BCE and early 10th century BCE, Gershon Galil provided a translation in 2009:

"1 you shall not do [it], but worship the [Lord].

2 Judge the sla[ve] and the wid[ow] / Judge the orph[an]

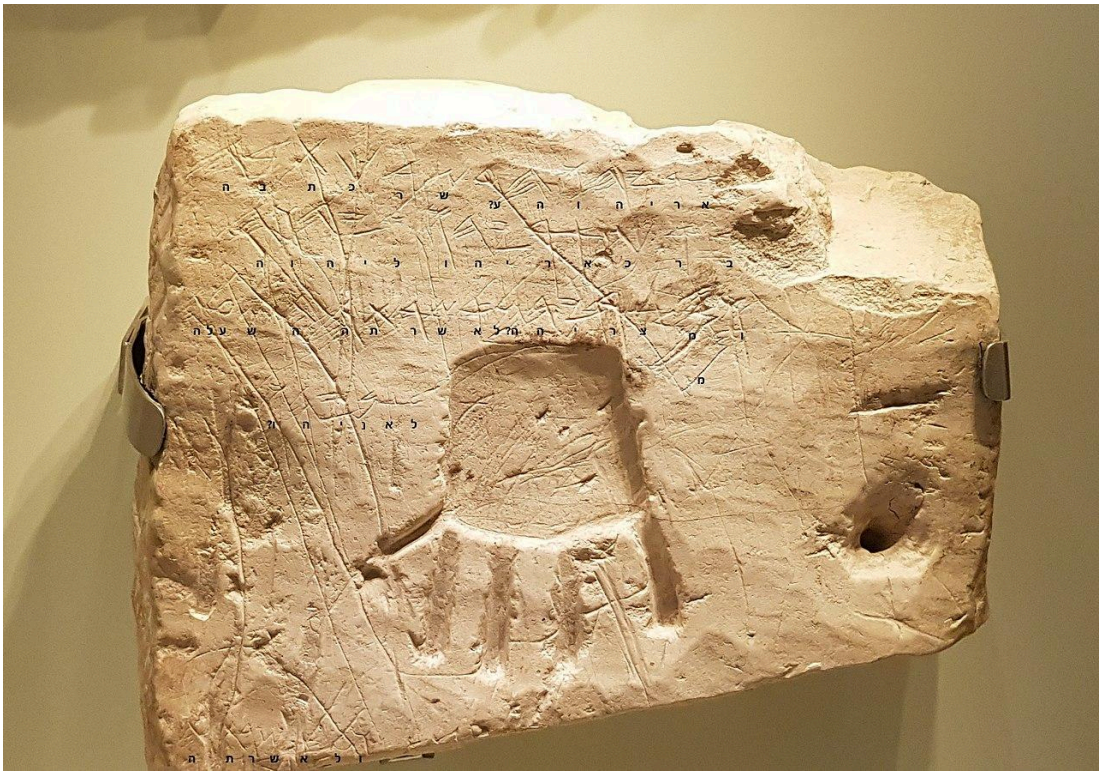
3 [and] the stranger. [Pl]ead for the infant / plead for the po[or and]

4 the widow. Rehabilitate [the poor] at the hands of the king.

5 Protect the po[or and] the slave / [supp]ort the stranger."

Appendix K

Uriyahu Inscription



Inscription dating to the 8th century BCE which reads “Blessed is/be Uriyahu by Yahweh”

Appendix L

Megiddo Inscription

An inscription dating to ~230 AD which was found under an Israeli prison, remnant from a church that used to stand there. In Greek it reads:

"ΠΡΟΣΗΝΙΚΕΝ

ΑΚΕΠΤΟΥΣ

Η ΦΙΛΟΘΕΟΣ

ΤΗΝ ΤΡΑΠΕ

ΣΑΝ ΘΕ ΙΥΧΕ

ΜΝΗΜΟΣΥΝΟΝ"

(transliteration: Prosiniken Akeptous I Filotheos Tin Trape San The Iukhe Mnimosunon) which translates to: *"Akeptous (a female's name), the God-lover, has offered the table to the divine Jesus Christ as a memorial"*.

The author here is very careful to use the definite particle since they add it before the word filotheos, meaning the God-lover. The word "The" here means divine and not God, like the

True God, since there is the absence of the definite particle before the iteration of the word “The” which means that they believe that Jesus was divine, but not God, since we already know the author is following Greek grammatical rules by using the definite particle correctly in other places. This is exactly what occurs in John 1:1 which we saw from Church fathers like Origen who said that the careful use of the definite particle made it subordinationist. Even if the definite particle was used, which would mean that the inscription is saying that Jesus is the True God, then it would still not be authoritative since this is 230 years after Jesus, and we already know there were numerous schisms and other Christian sects which were widespread during this time. So this artifact actually supports our argument that early Pauline Christians were subordinationists and henotheists, since this inscription is just that.

Appendix M

Author of the Codex Vaticanus Urges "Fools" to not Change the Reading

In between the first and second block of text, there is a note in the margin, which is next to Hebrews 1:3, here is a zoom in:

In Greek it reads: *"ἀμαθεστατε χαὶ χαχέ. ἄθες τὸν παλαιόν, μή μεταποίει"* (transliteration: amathestate khai khakhe. athes ton palaion, mi metapoei) which translates to: *"Fool and knave, leave the old reading and do not change it!"* The fact that one of the oldest complete manuscripts of the Bible has this note clearly indicates the widespread tampering that was occurring.